أيسر الشروح
على
القول المفيد
في أدلة التوحيد

THE EASIEST EXPLANATION OF

Beneficial Speech in Establishing

the Evidences of

AT TAWHID

Written by Abû 'Abdillâh al-Masna'î

Original Treatise by The Noble Scholar Muhammad bin 'Abdul-Wahhâb al-Wasâbî

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Mailing Address: 924 Bergen Avenue, 322 PMB Jersey City, NJ, USA 07306

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The Biography of ash-Sheikh Muḥammad bin 'Abdul-Wahhâb al-Waṣâbî

His Name & Lineage: Abû Ibrâhîm Muhammad bin 'Abdul-Wahhâb bin 'Alî al-Wasâbî al-'Abdali al-Yamanî. (As for) the name "al-Wasâbî", it is an ascription to **Wusâb**[1] **al-Asfal** which is a district of the Dhamâr governate. It is west of Dhamâr City, approximately eight hours by automobile. (As for the name) "al-'Abdalî", it traces back to **Banî 'Abdillâh,** a subdistrict of Wusâb al-Asfal.

His Birth & Upbringing: He was born in the 50's[2] (according to the Gregorian Calendar), approximately, in the subdistrict of Banî 'Abdillâh, and he grew up in this area, inclining towards righteousness since puberty, especially due to the fact that he was raised within a religious family. Consequently, he grew up with dignity and tranquility.

His Studies: In elementary school he studied penmanship, reading and composition. He memorized the Qur'ân at the hands of his father and teachers.

During his adolescent years he traveled to the Kingdom of Saudi Arabia. While there he studied in al-Haram al-Makkî, and spent a period of time studying at The Islamic Institute of al-Haram. Then he returned to his country and undertook the task of

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[1] **Translator's Note:** Al-Masna'î—may Allâh, The Most High, preserve him—informed us that the most popular pronunciation of this district is "Wusâb" and not "Wasâb," although both pronunciations exist in the dialect of the Yemeni people. Due to the popularity of the English transliteration of the Sheikh's name as "al-Wasâbî" and not "al-Wusâbî," we have decided to leave the name as is most commonly transliterated, although that which is most correct would be "al-Wusâbi," and Allâh knows best.

[2] **Translator's Note:** He was born Monday, the 12th of Safar in the year 1376 H, corresponding with Monday the 17th of September 1956 CE.

inviting to Islâmic Monotheism, eliminating manifestations of polytheism, innovation, and religious sectarianism. He was opposed by some, and rejected by others, especially because they (fanatically) ascribed to the Shâfi'î Religious School of Thought, and due to the tremendous influence of the Sufiyyah (in spreading) innovation and polytheistic practices in these lands.

Then (after some time) the state of affairs became settled. The people began to accept the Prophetic Sunnah, and it began to spread in these lands due to (the efforts) of that blessed Sheikh, and others as well.

He also traveled to ash-Sheikh Muqbil—may Allâh, The Most High, have mercy on him. He remained in Dammâj for about four years, with the exception of the winter months. While there, he studied in that mighty stronghold. He taught students in private lessons, and participated in other endeavors as well.

Moving to al-Hudaydah: A masjid was built for the Sheikh—may Allâh preserve him—called Masjid as-Sunnah. So he moved and settled there. Many students travelled to him, and he remains there inviting to al-Islâm, teaching, writing, issuing religious verdicts, and spreading the Sunnah.

His Writings: The Sheikh has great ability in authoring. Amongst his many writings are:

- Al-Qawl Al-Mufîd fî Adillah at-Tawhîd[3]
- Îdâh ad-Dalâlah fî Takhrîj Hadîth: Lâ I'tikâf illa fî al-Masâjid ath-Thalâthah
- Al-Qawl Al-Jalî fî 'Umrah al-Makkî
- Al-Jawhar fî 'Adad Darajât al-Minbar
- At-Talkhîs Al-Habîr fî Hukm Ridâ' al-Kabîr

He has more than eighty writings, as I was informed by brother Muhammad bin Yahya al-Wasâbî who reported that he heard this from the Sheikh in one of his lessons.

[3] First written in the year 1405 H, approximately twenty years before the conclusion of this book.

Ash-Sheikh Muqbil described ash-Sheikh al-Wasâbî's books and writings saying: "Masterful in his scholastic reviews and writings. His scholarly words pertaining to hadîth are of the highest degree of precision." [His Biography from Kitâb at-Tarjamah by ash-Sheikh Muqbil—may Allâh have mercy on him]

Ash-Sheikh Muqbil said in the foreword to Îdâh ad-Dalâlah: "He has gathered between fiqh and hadîth. He mentions the biographies, the scholarly disagreements, and he mentions the grading of the narration."

His Keenness in Implementing the Sunnah, and Inviting to it, With Speech and Action: Certainly ash-Sheikh Muhammad is considered a sign in implementing the Sunnah in every aspect of his life: in his manner of eating, drinking, marrying, in propagating the religion, his prayer, his fast, and the rest of his worship. So (for example,) in his Masjid, Masjid as-Sunnah, the adhân is called according to the Sunnah, without any (unnecessary) elongations and without any innovation. (Likewise,) the prayer is performed according to the Prophetic Tradition. The Masjid is also built in accordance with the Prophetic Tradition, if it were not for the interference of some of the authorities who mandated that (the Sheikh) place a mihrâb inside it.

Likewise, in the Sheikh's lectures he encourages adherence to the Sunnah, as we heard him saying on an occasion in one of his lectures: "The Sunnah is that the dowry be 500 dirham, equaling 5,000 Yemani Riyals, and the best of guidance is the guidance of Muhammad (ﷺ). And the People of Sunnah, if Allâh wills, must be in the forefront. All praise is due to Allâh, I actually implement this with my *own* daughters. I say to him (i.e., the one seeking marriage): '*this* is the dowry.'"

We must implement the Sunnah and be keen in an effort to be adherents to the Prophetic Way in speech and action. This is considered a form of da'wah. (I swear) by Allâh, practical implementation is inviting to good and blessedness." [The tape: Ahkâm az-Zawâj]

He also said: "So we are slaves of Allâh. It is sought from us that we act according to al-Islâm. If we want to attain happiness and success in this life and the Hereafter, we must implement al-Islâm in speech, action, and (practical) implementation." [Ibid.]

Ash-Sheikh Muqbil—may Allâh have mercy on him—said while describing ash-Sheikh Muhammad's (distinguishing qualities): "His severe love of the Sunnah, if the truth becomes clear to him he bites down on it with his molar teeth, and he is not concerned with whoever opposes him. His love for the People of Sunnah is intense, and his hatred for the People of Innovation is severe. His concern for the Islâmic Creed, his correct understanding in extracting subtle benefits, his severe dislike for the hated Hizbiyyah which broke up the Muslims' unity, his humbleness, gentleness, forbearance, deliberation, Allâh has indeed given him success to (attain these qualities) to the point that both the students of knowledge and the people in general love him." [His foreword to Al-Qawl Al-Mufid] The Point of reference is Muqbil's mentioning the Sunnah and (ash-Sheikh al-Wasâbî's) adherence to it.

His Position toward the People of Religious Innovation: Certainly the Sheikh has become known for his hatred of innovation and its people. Major scholars have bore witness to this.

Ash-Sheikh Muqbil—may Allâh have mercy on him—said: "Ash-Sheikh Muhammad—he is the caller to uniting the Muslims' word, the warner from the twisted (and corrupt) partisanship, and he hates the innovators each according to the extent of their innovation." [His foreword to Îdâh ad-Dalâlah]

(Ash-Sheikh Muqbil) said in his foreword to Tanwîr ath-Thulumât by ash-Sheikh Muhammad al-Imâm: "And from the contemporary Sunni scholars who stand in the face of the people of falsehood are ash-Sheikh Muhammad Nâsir ad-Dîn al-Albânî, ash-Sheikh Ibn Bâz, ash-Sheikh Rabî', and others. (And likewise,) in al-Yemen, ash-Sheikh Muhammad bin 'Abdul-Wahhâb al-Wasâbî—he began with him—ash-Sheikh 'Abdul-'Azîz al-Bura'î,

ash-Sheikh 'Abdullâh 'Uthmân, ash-Sheikh 'Uthmân al-'Utmî, ash-Sheikh Yahyâ al-Hajûrî[4], ash-Sheikh Ahmad bin Sa'îd al-Hujrî, ash-Sheikh 'Abdur-Raqîb al-Ibbi, and from amongst them ash-Sheikh Muhammad bin 'Abdillâh al-Imâm, and he is one who gathers between knowledge, action, and inviting to the way of Allâh..."

Likewise, (ash-Sheikh Muqbil) said in his foreword to Fath al-Wahhâb by ash-Sheikh Yahyâ al-Hajûrî: "And in our time period there are noble scholars who stand in the face of these innovations. From them are ash-Sheikh Ibn Bâz... and in al-Yemen there are a blessed number of (scholars) such as ash-Sheikh 'Abdul-'Azîz al-Bura'î, ash-Sheikh Muhammad bin 'Abdul-Wahhâb, ash-Sheikh Muhammad al-Imâm, ash-Sheikh 'Abdul-Musawwir..."

His Religious Piety & Reclusion from the Worldly Life: There is no doubt that the Sheikh is a pious man who abstains (from the worldly life). He is patient upon poverty and adversities. For indeed we have heard him say—may Allâh have mercy on him: "We used to study at The Islâmic Institute of al-Haram. They would give us a daily wage of one riyâl to cover our expenses for the entire day; and we would be patient for the sake of knowledge, not borrowing (from any one). If I had (wealth) I would buy whatever Allâh—The Most High—made easy. If I did not have any money, I would not go into debt. This was how my father was—may Allâh have mercy on him—and I continue to be upon this (way today)." [This was the meaning of his words.]

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[4] **Translator's Note:** At the time of the printing of this translation, ash-Sheikh Yahyâ al-Hajûrî—may Allâh rectify his affairs—has been warned against by a large number of scholars including ash-Sheikh Muhammad bin 'Abdul-Wahhâb al-Wasâbî, ash-Sheikh Rabî' al-Madkhalî, ash-Sheikh 'Ubayd al-Jâbirî and many others. May Allâh guide him and bless him with a beautiful repentance.

Ash-Sheikh Muqbil—may Allâh have mercy upon him—described him with his statement: **"...the pious one who abstains (from the worldly life), the one who is patient upon poverty and adversity."**

Along with this amazing self-discipline is another beloved friend: (the quality of having) severe restraint. From his statements—may Allâh have mercy on him—which indicate the severity of his abstinence (from the worldly life): **"We seek refuge with Allâh from selling our religion to partisan organizations or to others, in exchange for our dunyâ, as some People of Hizbiyyah did."**

And he said: **"The People of the Sunnah, there is no innovation in their call, and neither is there any sectarianism or partisanship, nor the collecting of wealth. As Allâh—The Most High—said:**

﴿ وَلَا يَسْـَٔلَكُمْ أَمْوَٰلَكُمْ ﴿٣٦﴾ ﴾

"...and (he) will not ask you your wealth." [Muhammad: 36]

Ahl as-Sunnah do not gather the people together for the purpose of wealth."

His Teachers: They are many from whom he acquired knowledge; from some he sought extensive knowledge and from others a small amount. From them: ash-Sheikh Muhammad Nâsir ad-Dîn al-Albânî, ash-Sheikh 'Abdul-'Azîz bin 'Abdullah bin Bâz, ash-Sheikh Muhammad bin Sâlih al-'Uthaymîn, ash-Sheikh Muqbil bin Hadî al-Wâdi'î, ash-Sheikh Sâlih al-Humayd, and others—may Allâh have mercy on them all.

His Students: They are many as well. From him, some sought knowledge extensively and others a small amount. From them: ash-Sheikh Yahya al-Hajûrî, ash-Sheikh Jamîl as-Salwî, and many of the students of Dammâj studied with the Sheikh when he remained there. He has many students at Dâr al-Hadîth in al-Hudaydah, such as: ash-Sheikh Muhammad al-Muhammadi, ash-Sheikh 'Alî al-Qulaysî, ash-Sheikh Sâdiq al-Baydânî, Muhammad Bâ Mûsâ, Fâdil al-Wasâbî, and others.

The Scholars' Praise for Him: Ash-Sheikh Muqbil—may Allâh have mercy on him—said in his foreword to Îdâh ad-Dalâlah: "The Noble Sheikh Muhammad bin 'Abdul-Wahhâb (al-Wasâbî), the Scholar of tawhîd, hadîth, fiqh, and noble manners, the pious zâhid, the merciful cultivator, the one who calls to uniting the Muslims, the warner from partisanship, the one who is patient upon poverty and adversity; (he is) wise in inviting to Allâh, loves the Pious Predecessors of this Ummah, and hates the people of innovation, all based on the degree of their innovation. We ask Allâh to make us and him firm upon the truth, and to bless us (all) to have a good end. Indeed, Allâh is The One Who hears the supplication."

And he said (about him) in At-Tarjamah: "...the caller to Allâh, the zâhid, the patient, the precise in his scholarly reviews and writings. His scholastic words about hadîth are the epitome of mastery. He is in charge of a Religious Institute in al-Hudaydah, located at Masjid as-Sunnah." [pg. 165]

(Muqbil) also said in some of his lessons: "If they were fair, they would make ash-Sheikh Muhammad the Muftî of al-Yemen."

He (also) said: "If I die, then stick to ash-Sheikh Muhammad bin 'Abdul-Wahhâb (al-Wasâbî)."

(He also) said: "And from the virtuous scholars who stand in the face of falsehood is ash-Sheikh Muhammad bin 'Abdul-Wahhâb al-Wasâbî."

Ash-Sheikh 'Ubayd al-Jâbirî—may Allâh, The Most High, preserve him—said: "ash-Sheikh Muhammad al-Wasâbî is a wise Sunnî Scholar." [Tape: Questions from Hadramout]

Ash-Sheikh Rabî' al-Madkhalî praised him in a number of his gatherings, and bore witness that al-Wasâbî is from the Major Scholars.

Al-'Allâmah Ahmad Sulâmah—may Allâh have mercy on him—said: "Indeed the brother, al-'Allâmah Muhammad bin 'Abdul-Wahhâb al-Wasâbî, has given me a treatise as a gift. He has

named it Al-Qawl Al-Mufid..." [His foreword to the Larger Edition of Al-Qawl Al-Mufid]

Ash-Sheikh Ahmad an-Najmî—may Allâh preserve him[5]—said: "The Noble Scholar, ash-Sheikh Muhammad bin 'Abdul-Wahhâb al-Wasâbî..." [His foreword to the Larger Edition of Al-Qawl Al-Mufid]

Ash-Sheikh Yahyâ said: "Ash-Sheikh Muhammad bin 'Abdul-Wahhâb al-Wasâbî, the noble, reliable, pious, and patient sheikh, the dignified scholar from the undisputed heads of those who defend the seeds of Sunnah. Allâh has granted him tranquility and love for the Sunnah and its people. His admonishments are more precious than pearls and his writings are published. From the most amazing of them is Al-Qawl Al-Mufid. He has a blessed religious institute in al-Hudaydah, (where he) teaches beneficial lessons."

Ash-Sheikh Muhammad al-Imâm—may Allâh preserve him—said: "Our father, al-'Allâmah ash-Sheikh Muhammad bin 'Abdul-Wahhâb al-Wasâbî—may Allâh, The Most High, preserve him..." [See: At-Tabaqât.]

Conclusion: This is a small extract from the Sheikh's biography—may Allâh preserve him. That which is intended is a summarized presentation of the Sheikh and his efforts. Completely exhausting his biography would be time-consuming and Allâh is the one from whom help is sought.

Ma'bar, Rabî' ath-Thânî, 1426 H

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[5] **Translator's Note:** Al-'Allâmah Ahmad bin Yahyâ an-Najmî passed away on the 20th of Rajab, 1429 H in the city of Riyadh, Saudi Arabia, corresponding with the 25th of August 2008 CE—may Allâh, The Most High, have mercy on him.

مُقَدِّمَة

The Annotator's Introduction

All praise belongs to Allâh Alone. May the Salâh and the Salâm be upon His Messenger, the Messenger's family, and his Companions.

As for what follows: this is a simplified explanation of Al-Qawl Al-Mufîd (The Beneficial Speech)[6] by ash-Sheikh Muhammad—may Allâh preserve him. We have previously compiled an extensive explanation as well as another more summarized version.[7] Then, I took to all of these explanations and other

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[6] **Translator's Note:** Ash-Sheikh al-Wasâbî has published multiple versions of this wonderful treatise; based on our knowledge to date, there are approximately twelve. In 1405 H/1985 CE the Sheikh published the original treatise in Al-Hudaydah, Yemen. There is a larger, more extensive version of this treatise printed in 1422 H/2001 CE in Beirut, Lebanon. This version includes additional narrations, scholarly quotes, scholastic discussion of various creedal points and much more. To date, the most recent printing of the larger edition was published by Dâr 'Umar bin al-Khattâb in Egypt in the year 1431 H/2010 CE as the 12th printing. As for the book with us (The Easiest Explanation of Al-Qawl Al-Mufîd), it is an explanation of the original treatise, the smaller version of Al-Qawl Al-Mufîd.

[7] **Translator's Note:** On the 28th of Sha'bân in the year 1430 H/2009 CE, ash-Sheikh Abû 'Abdillâh al-Masna'î completed a very detailed explanation of al-Wasâbî's Larger Edition of Al-Qawl Al-Mufîd. That book is entitled Ash-Sharh Al-Jadîd. It was published by Dâr 'Umar bin al-Khattâb (Egypt) in the year=

(works), and I extracted from them a more simplified explanation suitable for the beginning students of knowledge and others, because most often this great book is taught to beginners.

So it is Allâh Alone Who I ask to make this effort sincerely for His Noble Face and (that it may be) a benefit to al-Islâm and the Muslims. (Likewise, I ask Allâh) to make for this book a good reception, as He made the reception for the original book. There is no might and no power except with Allâh—The Great.

Written by
Abû 'Abdillâh Muḥammad bin Aḥmad al-Maṣna'î
Ma'bar, Rabî' ath-Thânî, 1426 H

1432 H/2011 CE in a single 401 page volume. We intend to translate that book as well—if Allâh so wills.

ٱلقَوْلُ ٱلمُفِيدُ فِي أَدِلَّةِ ٱلتَوْحِيدِ

Ash-Sheikh Muḥammad bin 'Abdul-Wahhâb al-Waṣâbî's Introduction to [8]Al-Qawl[9] Al-Mufîd[10] fî[11] Adillah[12] At-Tawḥîd[13]

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[8] **Translator's Note:** In order to facilitate easy reading, footnotes have been used to separate the words of ash-Sheikh Muhammad bin 'Abdul-Wahhâb al-Wasâbî (the author), from those of Abû 'Abdillâh al-Masna'î (the annotator). The words of al-Wasâbî are located above the footline, while the annotations of al-Masna'î are beneath the line and with Allâh is all success.

أَيْسَرُ ٱلشُّرُوح عَلَى ٱلقَوْلِ ٱلمُفِيدِ فِي أَدِلَّةِ ٱلتَّوْحِيدِ

The Easiest Explanation of the Beneficial Speech in Establishing the Evidences of at-Tawḥîd

by Abû 'Abdillâh Muḥammad bin Aḥmad al-Maṣna'î

[9] **Al-Qawl** (speech or statement): An expression that indicates a meaning.

[10] **Al-Mufîd** (beneficial): That with which a benefit is achieved and (such an expression) is correct to suffice with (because a clear meaning will still be conveyed).

[11] **fî** (in): A preposition [**Translator's Note:** in the Arabic language, the meaning of prepositions are determined by context.]

[12] **Adillah** (proofs): The plural of dalîl (proof). Linguistically, it means a guide. Here, what is intended is the Book of Allâh and the prophetic Sunnah.

[13] **At-Tawhîd** (Islâmic Monotheism): A verbal noun from the (Arabic) verb: =

"The Beneficial Speech in Establishing the Evidences of at-Tawḥîd"

The author—may Allâh, The Most High, preserve him—said: Indeed al-Hamd[14] belongs to Allâh Alone, we praise Him, seek His aid, and we seek His forgiveness. We seek refuge[15] with Allâh from the evil of our own souls and from the wickedness of our actions. Whosoever Allâh guides[16] there is none who can lead him astray, and whoever Allâh leads astray,[17] there is no guide for him. I testify[18] (i.e., I openly proclaim the

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وَحَّدَ يُوَحِّدُ تَوحِيداً

wahhada, yuwahhidu, tawhîdan

meaning to make something one. As for the legislative meaning it is to single out Allâh with everything which is exclusive to Him, of Lordship, Worship, and His Names & Attributes—The Mighty, The Majestic. [Majmû' Fatâwa of Ibn al-'Uthaymîn (2/7), Lawâmi' al-Anwâr (1/56) and Majmû' at-Tawhîd (1/93)]

[14] اَلْحَمْد Al-Hamd

The Linguistic Meaning: Praise
The Legislative Meaning: To praise Allâh with love, exaltation, and submissiveness.

[15] Meaning: We seek His protection to safeguard us.

[16] Out of His Bounty, Mercy, and Predetermination. That which is intended by guidance is inspiration: the slave achieving success (to obtain uprightness). No one is capable of (bestowing upon a person this type of guidance) except Allâh—The Mighty, The Majestic. As for guidance with the meaning of "direction" and "showing someone the way", then this is general amongst the Prophets and their followers—may the Salâh and the Salâm be upon each and every one of them.

[17] Based on His Justice and Wisdom

[18] اَلشَّهَادَة Ash-Shahâdah

The Linguistic Meaning: Open affirmation. =

Shahâdah) that none has the right to be worshipped except Allâh Alone, without any partners. I testify that Muhammad is His slave and Messenger.[19]

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾ ﴾

"O you who believe! Fear Allâh as He should be feared, and die not except in a state of Islâm (as Muslims)."
[Âli 'Imrân: 102]

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ ﴾

"O mankind! Be dutiful to your Lord, Who created you from a single person (Âdam), and from him (Âdam) He created his wife (Eve), and from them both He created many men and women and fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations

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The Legislative Meaning: To affirm with the heart, the tongue, and have firm Faith that none deserves to be worshipped except Allâh Alone, and that Muhammad (ﷺ) is His Slave and Messenger.

[19] The author described the Prophet (ﷺ) with the description of servitude to Allâh, because indeed it is the most honorable of levels for the creation. This description of servitude is in fact a refutation of those who go to extremes, even raising the Prophet (ﷺ) to the level of a deity. Likewise, the author described the Prophet (ﷺ) with the description of being a Messenger, which is a refutation of the deniers (of his Prophethood) as well as a refutation of the Malâhidah (disbelievers, atheist, secularist etc.). "So he is a servant (of Allâh), thus he is not worshipped. He is a Messenger, thus he should not be belied."

of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you." [An-Nisâ': 1]

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ ﴾

"O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (ﷺ) he has indeed achieved a great achievement (i.e., he will be saved from the Hell-Fire and made to enter Paradise)."
[Al-Ahzâb: 70-71]

As for what follows: Indeed the best speech is the Speech of Allâh, and the best guidance is the guidance of Muhammad (ﷺ). The worst of all affairs are newly invented matters (in the religion). Every newly invented matter is an innovation. Every innovation is misguidance; all misguidance is in the Hell-Fire.

ثم أما بعد[20]

Then[21] as for what follows:
This is a summarized treatise establishing the evidences of at-Tawhîd, which I have entitled: Al-Qawl Al-Mufîd fî Adillah at-

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[20] أما بعد **Ammâ Ba'd** (As for what follows or to proceed): A phrase that is presented to indicate transition from the introduction into the topic at hand. [Al-Kawâkib Ad-Durriyyah pg. (5)]

[21] ثم **Thumma** (then): Some scholars have said: gathering between "then" which indicates junction and between "as for what follows," which indicates disjunction, is not linguistically sound (i.e., simply say أما بعد "as for what follows," without the word 'then'). [Hashiyah Al-Burkân pg. (1)]

Tawhîd/The Beneficial Speech in Establishing the Evidences of at-Tawhîd. (In it) I have gathered proofs from the Qur'ân and that which is authentically reported from the Prophetic Sunnah. I printed (this treatise) for the first time in al-Hudaydah in the year 1405 H. Here I am presenting to the noble readers the second edition; within it there are additional benefits and scholastic verifications.

I ask Allâh—The Great, (The Magnificent)—to allow (this treatise) to be a benefit. I ask Him to make all my actions sincerely for His Noble Face. For indeed He is able to do all things. May Allâh send Salâh[22], Salâm (i.e., peace, safety, security, etc.), and blessing upon His slave and Messenger, Muhammad, and upon his family and companions until the Day of Judgment. All praise belongs to Allâh—The Lord of everything that exists.

Ṣan'â, 23rd of al-Jumâdâ al-Ūlâ, 1406 H
Abû Ibrâhîm Muḥammad bin 'Abdul-Wahhâb bin 'Alî al-Waṣâbî al-'Abdalî.

[22] اَلصَّلَاة As-Salâh from Allâh upon His Prophet refers to commendation from Allâh upon him (ﷺ) in the Highest Gatherings [of Paradise].

معنى لا إله إلا الله

The Meaning of "Lâ ilâha illa Allâh"[23]

Meaning: There is no deity who has the right to be worshipped, in truth, except Allâh Alone. As for other than Allâh, if worshipped, then it is (merely) worshipped with falsehood.[24] Allâh—The Most High—said:

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[23] لا إله إلا الله **Lâ ilâha illa Allâh:** The Word of al-Islâm, at-Tawhîd, and at-Taqwâ. It is the first thing requested to say and affirm for the one desiring to enter into al-Islâm, as is the belief of Ahl as-Sunnah wa al-Jamâ'ah. Ibn Taymiyyah—may Allâh, The Most High, have mercy on him—said: **"The Salaf and the Imâms unanimously agree that the first thing the slave is commanded with, is to proclaim the two declarations of faith."** [At-Ta'ârud (8/11)]

As it is found in al-Bukhârî and Muslim from the hadîth of Abû Hurayrah, Ibn 'Umar, and others (ﷺ) that the Prophet (ﷺ) said: **"I've been commanded to fight the people until they say 'Lâ ilâha illa Allâh...'"** [Collected by al-Bukhârî (1400/25) and Muslim (20/22)]

Many verses and prophetic narrations elucidate the merits of Lâ ilâha illa Allâh. Many (of the merits) will be discussed in the Conditions of (Lâ ilâha illa Allâh).

[24] Ash-Sheikh Sâlih al-Fawzân said: **"And this is the correct meaning of this word as understood by the Salaf and the researchers."** ['Aqidah at-Tawhîd pg. (40)]

This definition is comprehensive and exclusive whereas (the author) affirmed the creations' servitude to Allâh, and described it as truth. (That is) because Allâh is The Truth, worshipping Him is truth, and He Alone is deserving of worship, due to what He has of Perfect Attributes, Magnificence, Lordship, the right to be worshipped, (Beautiful) Names and (Lofty) Attributes.

﴿ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِۦ هُوَ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِيُّ ٱلْكَبِيرُ ﴿٦٢﴾ ﴾

"That is because Allâh—He is The Truth (The Only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). And Verily, Allâh—He is The Most High, The Most Great." [Al-Hajj: 62]

Allâh—The Most High—said:

﴿ فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ ﴾

"So know (O Muhammad ﷺ) that none has the right to be worshipped but Allâh..." [Muhammad: 19][25]

(As for the author's statement) [**in truth**]: This is a necessary restriction, due to what has been previously mentioned. (Likewise, the mentioning of 'in truth' is necessary) in order to exclude servitude to other than Allâh. For indeed (that is servitude) which is *not* truth, rather it is from the most severe of falsities.

The author's statement clarifies this point—may Allâh preserve him—when he said, [**As for other than Allâh, if worshipped, then it is (merely) worshipped with falsehood.**] Certainly others have been worshipped besides Allâh—The Mighty, The Majestic—but they are all *false* forms of servitude. That is because (these false deities) are objects of worship which *do not* deserve worship, and neither do they benefit the one who worships them. (Rather these false deities) increase the worshipper in loss, in this life and in the Hereafter.

[25] Indeed having knowledge of this phrase and acting upon it is from the most emphasized obligations upon the Muslim, male and female. Some Muslims have fallen into calling upon other than Allâh, seeking blessings from graves, and other than that (from the various forms of polytheism and disbelief), due to =

their ignorance of the meaning of this phrase. Ash-Sheikh (Sheikh al-Islâm) Muhammad bin 'Abdul-Wahhâb an-Najdî—may Allâh have mercy on him—said: "The objective is not merely uttering 'Lâ ilâha illa Allâh' with one's tongue, while being ignorant of its meaning. For indeed the hypocrites say it, and they are beneath the disbelievers in the Fire. But the goal is to say it while having knowledge of its (meaning) with one's heart, loving it and its people, as well as hating anything that opposes it." [Al-Majmû' Al-Mufîd pg. (567)]

So it is absolutely necessary for you, O Muslim, to know its meaning and to act upon it. Therefore, only worship Allâh—The Mighty, The Majestic:

﴿ ۞ وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡـٔٗا ﴾

"Worship Allâh, and do not associate partners with Him..." [An-Nisâ': 36]

Do not (perform deeds) to be seen of men; do not call upon other than Allâh, (seeking) that which only Allâh has the ability to do. Do not slaughter for other than Allâh, nor swear by other than (Him). Do not perform any act that weakens your monotheism and devotion to Allâh.

Note: Ibn Al-Qayyim—may Allâh, The Most High, have mercy on him—said: "This testimony includes an indication of Allâh's Oneness—The Mighty, The Majestic—which opposes polytheism. And no one truly fulfills this declaration in a correct manner amongst all the groups except Ahl as-Sunnah wa al-Jamâ'ah. As for the groups of innovation, they do not truly shoulder this declaration." [Al-Madârij (3/460)]

Ash-Sheikh Sâlih al-Fawzân—may Allâh, The Most High, preserve him—said: "This phrase has been explained with a number of false explanations. From amongst (these incorrect explanations): =

1. That the meaning is: "there is no deity but Allâh." This meaning is false, because it implies that everything which is worshipped, whether in truth or falsehood, it is in fact Allâh (Himself). And this is from the greatest falsities, and it is from the ways of the people of pantheism (i.e., *wahdah al-wujûd*, the belief that Allâh is everything and everything is Allâh); it is the way of the extreme Sufis.

2. That the meaning is: "there is no creator other than Allâh." (Ash-Sheikh Sâlih al-Fawzân said:) **"This explanation is false, not merely deficient, because it is something which even the polytheists (during the time of the Messenger ﷺ) affirmed. So if its meaning was (there is no *creator* other than Allâh) the polytheist would thus become a monotheist."** [Al-Ajwibah Al-Mufidah pg. (32)]

3. That its meaning is: "there is no Hâkimiyyah (i.e., authority, rule, judgment, etc.) except that of Allâh." (In reality,) this is also included in the meaning of Lâ ilâha illa Allâh, but it is not the *intended* meaning. Because if a person were to only single out Allâh with al-Hâkimiyyah, while supplicating to other than Him, he would not be a monotheist.

   "(So) all of these definitions are false or deficient. We only pointed this out because you find these false explanations in some of the books, disseminated amongst the masses." ['Aqîdah at-Tawhîd pgs. (39-40) Al-Ajwibah Al-Mufidah pg. (32)]

And from the false explanations of (Lâ ilâha illa Allâh) is: "There is no God *in existence* except Allâh" or "There is nothing that exists except Allâh." And such is the definition (posed by) the Jamâ'ah at-Tablîgh: "Removing certainty from the essence of all things and declaring certainty (only) for the Essence of Allâh." As for the first definition, it is false because it holds the same meaning as "There is no god but Allâh." There are false deities =

(present) which are taken as objects of worship besides Allâh—The Most High. [Ibn Bâz's Comments on At-Tahâwiyyah pgs. (109-110)]

As for the explanation of the Jamâ'ah at-Tablîgh, then it means that Allâh's Self is present in every place, which is al-Hulûl (the belief that Allâh dwells in things or takes the place of things—the belief of incarnation) as is the creed of the extremists from amongst them. Or this meaning can actually negate (the significance) of seeking out the means (to obtain various objectives, justifying it by saying): "there is no Creator, Provider, or Administer of affairs except Allâh." So this is falsehood, and the first definition is even *more* false.

I have explained this issue in detail, about which nothing further needs to be mentioned, pertaining to the meaning of "Lâ ilâha illa Allâh" as understood by Ahl as-Sunnah, and how it is understood with other groups. This is found in the treatise entitled, Al-Jahl Al-Mubîn bi ma'nâ Lâ ilâha illa Allâh 'inda Jamâ'ah at-Tablîgh wa al-Hizbiyyîn. All praise and favor belongs to Allâh.

The Conditions of Lâ ilâha illa Allâh

Dear Muslim, it is absolutely obligatory upon you to know and act upon the conditions of this great statement. That is because violation of "Lâ ilâha illa Allâh" poses a great threat to the Muslim's creed. I will mention (the conditions) in summary along with the proofs for each condition.

1. العلم Al-'Ilm: **Knowledge** of its meaning, which is that "There is no deity worthy of worship, in truth, except Allâh," and that worshipping other than Allâh is from the greatest of falsities—not permissible under any circumstance.

   Ibn Taymiyyah—may Allâh, The Most High, have mercy on him—said: **"And this word is not accepted with Allâh—The Mighty, The Majestic—except with belief of that which it comprises of negation, affirmation, and (the obligation to) vocalize and act upon what it necessitates."** =

2. اليقين Al-Yaqîn: **Certainty** which negates doubt. (One must have) certainty that Allâh—The Mighty, The Majestic—is The Only True Diety Who has the right to be worshipped; (He is) Alone, without any partners. The evidence (establishing this condition) is that which is reported on the authority of Abû Hurayrah (ﷺ) that the Prophet (ﷺ) said: **"Whoever you find behind this wall testifying, with (firm conviction and) certainty from within his heart, that none deserves to be worshipped except Allâh, then give him glad tidings of Paradise."** [Collected by Muslim hadîth no. (31)]

   In another narration it is reported (that the Messenger ﷺ said): **"I testify that there is no deity worthy of worship except Allâh Alone, and that Muhammad is the Messenger of Allâh. No slave meets Allâh with these two testifications while having no doubt concerning them, except that he will enter Paradise."** [Collected by Muslim hadîth no. (27)]

3. الإخلاص Al-Ikhlâs: **Sincerity** which negates polytheism. Sincerity is to single out Allâh—The Mighty, The Majestic—with worship (making it for Him) Alone without any partners. The evidence (establishing this condition) is that which is reported on the authority of Abû Hurayrah (ﷺ) that the Prophet (ﷺ) said: **"The most fortunate of the people with my intercession are those who, sincerely from their hearts, testify that none deserves to be worshipped except Allâh Alone."** In another wording, **"(sincerely) from within themselves."** [Collected by al-Bukhârî hadîth no. (99)]

4. الصدق As-Sidq: **Truthfulness** which negates lying and hypocrisy. Truthfulness is to believe with one's heart (that none deserves to be worshipped except Allâh Alone), to utter it with the tongue, and to act upon it as well. The proof is that which Anas bin Mâlik (ﷺ) reports from the Prophet =

(ﷺ) that he said: "There is no one who truthfully testifies, from his heart that none deserves to be worshipped except Allâh Alone and that Muhammad is the Messenger of Allâh, except that Allâh will render the Hell-Fire impermissible for him (to enter)." [Collected by al-Bukhârî hadîth no. (128) and Muslim hadîth no. (32)]

5. المحبة Al-Mahabbah (Love): To Love "Lâ ilâha illa Allâh" and what it necessitates and indicates of Pure Islâmic Monotheism and worship. (It is to love) the People of Tawhîd, while detesting all that opposes it. Its proof is that which is reported on the authority of Anas that the Prophet (ﷺ) said: "There are three qualities, which if a person possesses them, he will find the sweetness of Faith: that Allâh and His Messenger are more beloved to him than anything else..." [Collected by al-Bukhârî hadîth no. (26) and Muslim hadîth no. (43)]

Ash-Sheikh Muhammad al-Wasâbî said: "The People of Pure Islâmic Monotheism love Allâh with a pure love. The polytheists love (Allâh), *and* love others along with Him. This negates the requirements of Lâ ilâha illa Allâh." [Seventh Edition of Al-Qawl Al-Mufîd]

6. الانقياد Al-Inqiyâd (Submission): To surrender to what "Lâ ilâha illa Allâh" indicates, both inwardly and outwardly, which negates abandonment.

Allâh—The Most High—said:

﴿ ۞ وَمَن يُسْلِمْ وَجْهَهُۥٓ إِلَى ٱللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ ﴾

"Whosoever submits his face (himself) while he is a Muhsin (performs good deeds totally for Allâh's sake, without any show off or to gain praise or fame and does =

them in accordance with the Sunnah of Allâh's Messenger Muhammad ﷺ) then he has grasped the most trustworthy handhold (Lâ ilâh illa Allâh)..." [Luqmân: 22]

7. القبول Al-Qabûl: Acceptance of what "Lâ ilâha illa Allâh" necessitates, with one's heart, tongue, and actions. (This) negates rejection and pride.

Allâh—The Most High—said about the polytheists:

﴿ إِنَّهُمْ كَانُوٓا۟ إِذَا قِيلَ لَهُمْ لَآ إِلَٰهَ إِلَّا ٱللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ ﴾

"Truly when it was said to them 'Lâ ilâha illa Allâh' they puffed themselves up with pride (i.e., denied it)..."
[As-Sâffât: 35]

8. ٱلكفر بٱلطاغوت Al-Kufr bi at-Tâghût: To disbelieve in the false deities and everything which is worshipped besides Allâh.

Allâh—The Most High—said:

﴿ فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ ﴾

"Whoever disbelieves in at-Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold..."
[Al-Baqarah: 256]

And this is the meaning of "Lâ ilâha illa Allâh."

"Lâ ilâha" (There is no deity worthy of worship): A negation of all that which is worshipped besides Allâh.

"illa Allâh" (Except Allâh): An affirmation that The One who deserves to be worshipped in truth is Allâh. For a more extensive discussion of these conditions refer to The Seventh Edition of Al-Qawl Al-Mufîd and other books such as Important Lessons by ash-Sheikh Ibn Bâz.

معنى شهادة محمد رسول الله

The Meaning of "Muḥammad[26] is the Messenger of Allâh[27]"

Meaning: No one has the right to be followed[28] in truth[29] except the Messenger of Allâh (ﷺ), and as for *other* than

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[26] Muhammad is the Messenger of Allâh (ﷺ): (He is) the son of 'Abdullâh bin 'Abdul-Muttalib bin Hâshim, and Hâshim was from (the tribe of) Quraysh and Quraysh was from Kinânah, and Kinânah was from the lineage of Ismâ'îl (ﷺ), as it is reported in the prophetic narration: **"Indeed Allâh chose Kinânah from the children of Ismâ'îl, and chose Quraysh from Kinânah, and from Quraysh He chose Bânî Hâshim, and chose me from Bânî Hâshim".** [Collected by Muslim hadîth no. (2276), from the hadîth of Wâthilah]

[27] [Messenger of Allâh]:
Linguistically: One who has been sent with a message.
Legislatively: One who conveys from his Lord—The Mighty, The Majestic—that which He revealed to him of religious legislation. (Allâh legislated) for each Messenger a law and a clear way. However, the legislation of our Messenger (ﷺ) has abrogated all legislations which preceded it. The only law which remains is that of al-Islâm, the religion of Muhammad (ﷺ). [Explanation of al-'Aqîdah al-Wâsitiyyah by al-'Uthaymîn (1/9) and Al-Madkhal li Dirâsah al-'Aqîdah pg. (24)]

[28] [No one has the right to be followed]: That is because Allâh—The Mighty, The Majestic—commanded us to follow the Messenger (ﷺ). As for the one who opposes (the Messenger ﷺ), Allâh has threatened him with the punishment, the Fire, destruction, fitnah, etc.

[29] (The author) restricted the Ittibâ' (following, emulation, imitation, etc.) with his statement [**in truth**] in order to exclude those who are emulated (or followed) in falsehood. Then (the author) made the affair even more clear with his statement [And=

the Messenger (ﷺ), if followed in that which there is no supporting evidence,[30] then verily (that person) has only been followed in falsehood.[31]

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as for other than the Messenger (ﷺ), if followed in that which there is no supporting evidence, then verily he has only been followed in falsehood].

The Method & Meaning of Following

Its meaning: To adhere to that which the Prophet (ﷺ) was upon, in his statements, actions, (those things which he) abandoned, and to abide by that. That is by acting upon the Book of Allâh and the Prophetic Sunnah according to the understanding of the Salaf of this Ummah (i.e., the Companions ﷺ), being firm upon that until death.

[30] [if followed in that which there is no supporting evidence]: The author intends by this statement that following the scholars and accepting their religious verdicts which *are* supported by proofs, is *not* considered opposing the Prophet (ﷺ). This is based on Allâh's statement:

﴿ فَسْـَٔلُوٓاْ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾ ﴾

"So ask the people of knowledge if you know not."
[An-Nahl: 43]

Therefore, this is from those things which (the Muslim) is commanded with. For this reason the author restricted (the criticism) to the one who followed (other than the Prophet ﷺ) in that which there is no evidence, as occurs from the followers of the Sûfiyyah, the Shî'ah, the Rawâfidh, the Hizbiyyîn, and other groups who have deviated from adhering to the Sunnah. The most fortunate of the people with following (the Prophet ﷺ) are Ahl as-Sunnah wa al-Jamâ'ah. No one shoulders this task other than them. The groups of innovation do not fulfill (this task). =

Allâh—The Most High—said:

﴿ اتَّبِعُوا مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾ ﴾

"Follow what has been sent down unto you from your Lord, and follow not any awliyâ' (protectors and helpers who order you to associate partners in worship with Allâh) besides Him (Allâh). Little do you remember." [Al-A'râf: 3][32]

Allâh—The Most High—said:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾ ﴾

"And no, by your Lord, they can have no faith until they make you (O Muhammad ﷺ) a judge in all disputes between them and find in themselves no resistance against

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Ibn Taymiyyah—may Allâh, The Most High, have mercy on him—said: "As a man increases in his Ittibâ' (emulation of the Messenger ﷺ), he becomes more complete in his Tawhîd." [Al-Majmû' (3/36)]

[31] This is a beautiful definition, except that "emulation" (or "following") of the Messenger (ﷺ) is from the *requisites* of believing in him. (As for) the *meaning* of "Muhammad is the Messenger of Allâh" it is that Muhammad was sent by Allâh to all mankind (with Truth), and that believing in him is obligatory. No one's Islâm is complete except with (emulation of the Messenger of Allâh ﷺ).

[32] In reference to this verse, Ibn Kathîr said: "Follow the narrations of the Prophet (ﷺ), the one who came with a Book revealed to you from your Lord, and do not deviate from that which the Messenger (ﷺ) came with, (following) other than it. For indeed you would have abandoned Allâh's Judgment (and instead) taken other than it." [Tafsîr Ibn Kathîr: Al-A'râf (3)]

your decisions and accept (them) with full submission." [An-Nisâ': 65][33]

Allâh—The Most High—said:

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٣٦﴾ ﴾

"It is not for a believer, man or woman, when Allâh and His Messenger (ﷺ) have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger (ﷺ) has indeed strayed into a plain error." [Al-Ahzâb: 36][34]

[33] Ibn Kathîr—may Allâh, The Most High, have mercy on him—said: "Allâh—The Most High—swears by His Noble Self that no one truly believes until they make the Messenger (ﷺ) a judge in all their affairs, and (until they) believe that the Messenger's judgment is the truth, to which submission is obligatory, openly and inwardly." [Tafsîr Ibn Kathîr: An-Nisa' (65)]

[34] In reference to this verse in Sûrah al-Ahzâb, as-Sa'dî—may Allâh, The Most High, have mercy on him—said: "Meaning: It is neither suitable nor appropriate for the one who is described as being a believer, (to do anything) but hasten toward Allâh's pleasure and the pleasure of His Messenger (ﷺ). (And it is not suitable to do anything) but to flee from Allâh's anger and displeasure of His Messenger. (It is not suitable for him) except to hasten toward implementing Allâh's command and the command of His Messenger (ﷺ), avoiding their prohibitions."

أين الله

Where Is Allâh?[35]

Allâh—The Most High—said:

﴿ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ۝٥﴾

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[35] This is a good and valid legislative question (which is) established in the Sunnah, as it will come in the hadîth of Mu'âwiyyah bin al-Hakam as-Sulamî. It is necessary that the Muslim children be taught this question from an early age, in order for the correct creed to become firmly grounded in their hearts. Whoever denies this question, he is as 'Abdul-Ghanî al-Maqdisî—may Allâh, The Most High, have mercy on him—said (the meaning of which is): **"And who is more ignorant, more foolish, and more misguided than the one who denies (the validity of asking) the question: 'Where is Allâh?'"** [Al-Iqtisâd fî al-I'tiqâd]

The objective of this chapter is to affirm Allâh's Loftiness over His creation, and His elevation over His Throne, in a manner that is suitable for His Majesty—glory be to Him, The Most High.

Allâh's Loftiness is affirmed by the Book of Allâh, the Prophetic Sunnah, the Consensus of the Ummah, and one's natural inclination. No one denies it except a misguided innovator whose natural disposition has been reversed (and distorted). The author has mentioned many evidences which prove Allâh's Highness. A number of scholars from the Salaf have (even) reported a consensus (on this issue). Al-Awzâ'î—may Allâh, The Most High, have mercy on him—said: **"While the Companions' students were abundant in number, we used to say 'Indeed Allâh—The Mighty, The Majestic—is above the Throne, and we believe in what has been reported in the Prophetic Sunnah as it relates to Allâh's Attributes."** [Al-Lâlikâ'î (3/305)]

"The Most Gracious rose over the (Mighty) Throne (in a manner that befits His Majesty)." [Tâhâ: 5]

Allâh—The Most High—said:

﴿ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ﴾

"...then He rose over the Throne."[36]

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[36] In these verses is that which establishes the proof for Allâh's Istiwâ' (His Loftiness and His Rising over the throne in a manner befitting His Majesty). (As for the meaning of al-Istiwâ') it is to rise and to elevate. Bishr az-Zahrânî said: "The Most Merciful rose over the Throne" meaning: elevated (all in a manner befitting His Majesty). [See: Al-'Uluww by Adh-Dhahabî.]

This is the correct interpretation. (As for) the (opinion of) the People of Innovation, it is not taken into consideration. (They are) those who deny Allâh's Loftiness—The Most High is He.

Ibn Khuzaymah—may Allâh, The Most High, have mercy on him—said: "Whoever does not affirm that Allâh is over His Throne, above the Heavens, separate from His creation, then indeed he is a disbeliever from whom repentance is sought. If he repents (than all praise belongs to Allâh), and if not, he is to be executed (by the Muslim authorities), and thrown (away) with the discarded materials (i.e., in the garbage) in order that the Muslims not be harmed by his odor." [At-Tawhîd (2/8)]

(This refers to the one who) *denies* the proofs, such as the Jahmiyyah. As for the one who has misinterpreted, the ruling which applies to him is that of the one who misinterprets.

Based on this, you know the error of those who say "Allâh is in every place." This false statement is refuted by many proofs. (In addition to that) Allâh—The Mighty, The Majestic—is Self-Sufficient, in no need of His creation, due to His Completeness and Richness. So how do you (O innovator) reject these proofs =

(He—The Most High—mentioned this) in more than six locations throughout the Qur'ân. From them:

1. Al-A'râf: 54
2. Yûnus: 3
3. Ar-Ra'd: 2
4. Al-Furqân: 59
5. As-Sajdah: 4
6. Al-Hadîd: 4

Allâh—The Most High—said:

﴿ وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ﴾

"And He is The Irresistible (Supreme) above His Slaves..."[37] [Al-An'âm: 18]

Allâh—The Most High—said:

﴿ يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۩ ﴿٥٠﴾ ﴾

"They fear their Lord above them, and they do what they were commanded." [An-Nahl: 50]

(in favor of) this false statement, which is not accepted by a person of intellect who knows his Lord?

﴿ سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ﴿١﴾ ﴾

"Glorify the Name of your Lord, The Most High." [Al-A'lâ: 1]

So He—glory be to Him—is Al-'Alî, Al-Muta'âl (The Most High, The Most Exalted). Rather Allâh is over His Throne, while His Knowledge is everywhere. Al-Imâm Ahmad said: "Allâh is over His Throne, nothing escapes His Knowledge. And this was the statement of Mâlik and the Imâms of Guidance." [See: Al-'Uluww by Adh-Dhahabî.]

[37] In this verse, and in the verse which follows, is affirmation of Allâh's Highness (above His creation), His Superiority of Force, and The Loftiness of His Self—glory be to Him, The Most High.

Allâh—The Most High—said:

﴿ إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّٰلِحُ يَرْفَعُهُۥ ﴾

"To Him ascends all the goodly words, and the righteous deeds exalt it (i.e., the goodly words are not accepted by Allâh unless and until they are followed by good deeds)."[38] [Fâtir: 10]

1. Abû Hurayrah (ﷺ) reported that the Messenger of Allâh (ﷺ) said: "When Allâh created the creation He wrote in His Book, which is with Him above His Throne: 'Indeed My Mercy overcomes My Anger.'" [Collected by al-Bukhârî in the opening of "The Beginning of Creation" hadîth no. (3022) and in "At-Tawhîd" hadîth no. (6969) and (6986). Likewise, Muslim collected this narration in the "Book of Repentance" (4/2107) hadîth no. (2751)][39]

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[38] Ibn Qutaybah—may Allâh, The Most High, have mercy on him—(explained the following verses) in refutation of those who say Allâh is in every place:

﴿ إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّٰلِحُ يَرْفَعُهُۥ ﴾

"To Him ascends all the goodly words, and the righteous deeds exalt it (i.e., the goodly words are not accepted by Allâh unless and until they are followed by good deeds)." [Fâtir: 10]

﴿ تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ ﴾

"The Angels and the Rûh ascend to Him..." [Al-Ma'ârij: 4]

He (Ibn Qutaybah) said: "How can a thing which is with Him (as is claimed by those who say Allâh is everywhere) rise or ascend *to* Him?!" Because rising occurs from lower to higher.

[39] [Collected by al-Bukhârî hadîth no. (3194) and Muslim hadîth no. (2751)] The point of reference from the hadîth is (the Prophet's ﷺ statement): "with Him above His Throne" indicating that Allâh—The Mighty, The Majestic—is above the Throne, and He is in no need of the Throne nor any of the creation.

2. Mu'âwiyah bin al-Hakam as-Sulamî (ﷺ) reported: "I used to have a female servant, who used to tend to the sheep (or goats) in the direction of Uhud and al-Jawâniyah. So I passed by one day, and to my surprise I noticed that a wolf had taken one of her sheep. (And certainly) I am a man from the children of Âdam; I become angry as they become angry, but I slapped her with great force. So I went to the Messenger of Allâh (ﷺ), and he (ﷺ) emphasized (to me) the magnitude of what I had done. So I said, 'O Messenger of Allâh should I free her?' He (ﷺ) said, 'Bring her to me.' He (then) asked her, 'Where is Allâh?'[40] She said, 'In the Heavens.' He asked, 'Who am I?' She said, 'You are the Messenger of Allâh.' He then said, 'Free her, for indeed she is a believer.'"[41] [Collected by Muslim in "The Book of Al-Masâjid and Places of Prayer" (1/382) hadith no. (537)][42]

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[40] How far away from the Prophetic Guidance are the Callers of the Bankrupt Brotherhood (i.e., The Muslim Brotherhood), the Jamâ'ah at-Tablîgh, and the other groups of innovation such as the Sûfiyyah and the Shî'ah. Will they not be ashamed of their ignorance and denial of (the validity) of Ahl as-Sunnah asking the question "Where is Allâh?" and them teaching the Muslims to respond to such a question?

[41] So whoever does not believe that Allâh is in the Heavens, meaning (He is described with) Loftiness, above the Throne, then (such a person is) not a believer with complete Imân, even if he performs the prayer, (observes the) fast, and ascribes to knowledge.

[42] Some people of innovation have defamed this hadîth without any authoritative proof or evidence, although it is a clear authentic prophetic narration. And (we ask) these defamers what is their take on the Qur'ânic proofs and prophetic evidences which reach nearly a thousand, as mentioned by Ibn Abî al-'Izz, the annotator of At-Tahâwiyyah?!

مراتب الدين ثلاث

The Three Levels of The Religion

They are:

1. Al-Islâm
2. Al-Îmân
3. Al-Ihsân

This (particular) order was collected by Muslim in "The Book of Faith" (1/36-37) on the authority of 'Umar (ﷺ).[43]

[43] Ibn Rajab—may Allâh, The Most High, have mercy on him—said in his explanation of the hadîth of 'Umar (ﷺ): "And it is a narration of very great importance. It consists of the explanation of the entire religion. For this reason the Prophet (ﷺ) said at the end, 'That was Jibrîl he has come to teach you your religion.' (He ﷺ said) this after explaining the levels of al-Islâm, al-Îmân, and al-Ihsân. He referred to all of that as 'the religion.'" [See: Jâmi' al-'Ulûm wa al-Hikam.]

تعريف الإسلام

The Definition of al-Islâm[44]

Al-Islâm is to surrender to Allâh[45] with at-Tawhîd,[46] to submit to Him with obedience,[47] and to purify[48] and free oneself

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[44] Al-Islâm is the religion of all the Prophets and Messengers—may the Salâh and the Salâm be upon each and every one of them—as it (is mentioned) in the 19th verse of Sûrah Âli 'Imrân:

﴿ إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ﴾

"Truly the Religion with Allâh is al-Islâm."

So all the Messengers were charged with calling to at-Tawhîd (Islâmic Monotheism, singling out Allâh with worship). (They were sent) to call the people to Allâh's obedience, and to dissociate from polytheism and its people. This is al-Islâm in a general sense. (As for) al-Islâm in a specific sense, it is the religion of our Prophet Muhammad (ﷺ), which abrogated all of the previous religions, such that Allâh will not accept (a religion) other than (this specific Islâm), not in this life nor in the Hereafter. This relates to the one whom al-Islâm has reached, as it is (found) in the 85th verse of Sûrah Âli 'Imrân:

﴿ وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾ ﴾

"And whoever seeks a religion other than al-Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers."

[45] Outwardly and inwardly, with hope and fear, with action and abandonment.

[46] [At-Tawhîd]: It is to single out Allâh with those things which are unique (and specific) to Him, from His Lordship, (His right to be) worshipped, as well as His Names and Attributes.

from (having hostility toward)[49] polytheism and its people[50].

Allâh—The Most High—said:

﴿ إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ ﴾

"Truly the Religion with Allâh is al-Islâm..."[51]

[Âli 'Imrân: 19]

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[47] **[Al-Inqiyâd (Submission)]:** Performing acts of obedience, leaving off sins, while seeking the Face of Allâh—The Mighty, The Majestic—and fearing His punishment. Therefore, obedience to Allâh includes doing those things which He has commanded with, and leaving off those things which He forbade (and prohibited).

[48] **[al-Khulûs (to purify and free oneself)]:** To abandon (or to) free oneself from (something). It is to leave off polytheism and disbelief, both inwardly and outwardly.

[49] **[al-Mu'âdât (having hostility)]:** To have hatred for polytheism and hostility towards its people. Calling to at-Tawhîd and al-Islâm is from the requirements of hating them, distancing oneself from them, being cautious of them, and warning from polytheism, both Major and Minor.

[50] **[And its people (the polytheists)]:** The Polytheists are of two types:

1. **Original Disbelievers:** Such as the disbelievers of Quraysh, the Zoroastrians, the Buddhists, the Jews, and the Christians.

2. **Apostates:** Such as the (one who nullifies his Islâm) by slaughtering for a grave, believing that others besides Allâh know the Unseen, or by supplicating to other than Allâh.

[51] As-Sa'dî—may Allâh, The Most High, have Mercy on him—said (in commenting on the abovementioned verse): **"The religion, besides which there is no other accepted religion: al-Islâm, which is to submit to Allâh Alone, inwardly and outwardly, with that which Allâh has legislated on the tongue of His Messengers."** This is (General Islâm). [See: Tafsîr as-Sa'dî.]

Allâh—The Most High—said:

﴿ وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ ﴾

"...and I have chosen al-Islâm as your religion..."[52] [Al-Mâ'idah: 3]

Allâh—The Most High—said:

﴿ وَأَنِيبُوٓاْ إِلَىٰ رَبِّكُمْ وَأَسْلِمُواْ لَهُۥ مِن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾ ﴾

"And turn in repentance and in obedience with true faith to your Lord and submit to Him (in al-Islâm) before the Torment comes upon you (and) then you will not be helped."[53] [Az-Zumar: 54]

Allâh—The Most High—said:

﴿ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٣٢﴾ ﴾

"...so do not die except as Muslims." [Al-Baqarah: 132]

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[52] In this great and blessed verse is (that which indicates) that Allâh completed His Religion, chose it for this Ummah, and was pleased to choose it for them, similar to how He chose *them* for *it*. So it is obligatory upon them to be pleased with (this Religion), both inwardly and outwardly and to shoulder the task of calling to it, implementing it, exerting patience upon it, defending it, disseminating it with the sword and the pen: it is the Religion of Muhammad (ﷺ).

[53] **Meaning:** Return to Allâh with your heart, and submit to Him with your limbs. It is stipulated upon the one returning (to Allâh) to submit to (Him)—The Mighty, The Majestic—(while) surrendering to His Command. Therefore, whoever turns away from al-Islâm, he is threatened with the Punishment.

Allâh—The Most High—said:

﴿ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾ ﴾

"...and do not die except as Muslims."[54] [Âli 'Imrân: 102]

Allâh—The Most High—said:

﴿ أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾ ﴾

"Do they seek other than the Religion of Allâh, while to Him submit all creatures in the heavens and the earth, willing or unwillingly? And to Him shall they all be returned."[55] [Âli 'Imrân: 83]

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[54] In this verse is a command to cling to al-Islâm, Islâmic Monotheism, and obedience (to Allâh) until death (reaches you). We ask Allâh—The Most Generous—to make us firm until we meet Him.

[55] **"Do they seek other than the Religion of Allâh"**: The Religion of al-Islâm.

"Do they seek": (Do) they want and desire other than it, due to their ignorance of the True Religion, and their stubbornness (in holding to) falsehood?

"while to Him submit": Surrender

"All creatures in the heavens": They are the Angels.

"And the earth": All of the other creatures from humans, jinn, animals, and other than that.

"Willing": They are the believers and all of the other creatures excluding the disbelievers from amongst mankind and jinn.

"Unwillingly": They are the disbelievers compelled by Allâh's Command and Force, glory be to Him—The Most High. =

Allâh—The Most High—said:

﴿ وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾ ﴾

"And whoever seeks a religion other than al-Islâm, it will never be accepted of him; and in the Hereafter he will be one of the losers."[56] [Âli 'Imrân: 85]

"And to Him shall they all be returned": He will recompense each and every one of them according to what they deserve.

[56] Thus whoever takes on a religion other than al-Islâm, he has not truly worshipped Allâh, because he has not traversed the path which Allâh (ﷻ) wants. Therefore, Allâh will not accept it from him, and he is considered a disbeliever. This verse is proof that *all* other religions have been abrogated by the legislation of Muhammad (ﷺ). As the Prophet (ﷺ) said: "By the One in Whose Hand is my soul, no Jew or Christian hears of me, and then dies, not believing in me, except that he will enter the Fire." [Collected by Muslim hadîth no. (284)]

How amazing is the (affair of) the one whom Allâh creates as a Muslim, who worships Allâh Alone, then (after that) he sells (his religion), believes in soothsayers, and is pleased with principles of disbelief, seeking refuge with other than Allâh—The Most High—or (even) stops praying (in totality)! There is no might, nor any strength except with Allâh.

أركان الإسلام خمسة

The Five Pillars[57] of al-Islâm

'Abdullâh bin 'Umar (ﷺ) reported that the Messenger of Allâh (ﷺ) said: **"Al-Islâm is built upon five (pillars): the (testimony) that none deserves to be worshipped except Allâh Alone and that Muhammad is the Messenger of Allâh, to establish the salâh, to give zakâh, to perform the Hajj, and to fast the month of Ramadhân."** [Collected by al-Bukhârî in "The Book of Faith" hadîth no. (8) and likewise Muslim in "The Book of Faith" hadîth no. (16)][58]

Important Note: The wording of this narration which mentions Hajj *before* fasting is the wording that is agreed upon by both al-Bukhârî and Muslim. As for the wording where *fasting* is mentioned before Hajj, then it is one of the wordings of Muslim.

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[57] Ar-Rukn (Pillar): The strongest part of something, which it relies upon. The Pillars of al-Islâm are its supports which it stands upon. Ibn Rajab—may Allâh, The Most High, have mercy on him—said: **"The meaning of this hadîth is that al-Islâm is built upon these five pillars. They are pillars and supports for its structure. The structure will not be firm (and stable) without them. As for the other characteristics of al-Islâm, they are like a completion of its structure. If any (of these other characteristics) are missing then the building is deficient, whereas the *entire* religion vanishes with the absence of these five pillars. Likewise the religion vanishes if the declaration of faith is absent."**
[See: Jâmi' al-'Ulûm wa al-Hikam.]

As for the one who abandons the prayer, there is a famous (scholarly) dispute about the soundness of his Islâm, and Allâh is He from Whom help is sought!

[58] The explanation of these pillars (can be found) in the books of Islâmic Jurisprudence. [For more benefit, see: Jâmi' al-'Ulûm wa al-Hikam.]

تعريف الإيمان

The Definition of al-Īmân[59]

Al-Îmân (True Faith) is a statement with the tongue[60], belief in the heart[61], and actions of the limbs & body parts.[62] It

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[59] الإيمان Al-Îmân (Faith):

Linguistically: Confirmation along with admission, (verification, and acknowledgement). [The Book of Faith by Ibn Taymiyyah]

Legislatively: It is as the author has mentioned: a definition which is comprehensive and agreed upon by Ahl as-Sunnah wa al-Jamâ'ah.

[60] [A statement with the tongue]: Such as (uttering) the Declaration of Faith, glorifying and remembering Allâh, reciting the Qur'ân, (etc.). As Allâh—The Most High—said:

﴿ قُولُوٓاْ ءَامَنَّا بِٱللَّهِ ﴾

"Say (O Muslims): 'We believe in Allâh...'"

[Al-Baqarah: 136]

The narration of Abû Hurayrah, Abû Sa'îd, and others (ﷺ) is forthcoming in the section about the increase of al-Îmân.

(In addition to) faith being a statement with the tongue, it also (comprises) belief in the heart. Neither component can exist without the other.

[61] [Belief in the heart]: Affirmation of the heart with (complete) servitude (to Allâh), directing worship to Him Alone—The Mighty, The Majestic—(while) being sincere to Him, despising polytheism, religious innovation, sins, etc. All of this is included in the faith and belief of the heart. Also included in belief of the heart is belief in the Unseen, such as the Angels, the Paradise, the Hell-Fire, and likewise the belief in the Divine Decree.

[62] [Limbs & Body Parts]: These are the bodily extremities. Righteous actions are included in al-Îmân, as it is (reported) in =

increases with obedience and decreases with disobedience.[63]

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the prophetic narration of Abû Hurayrah (ﷺ) who reported that the Prophet (ﷺ) said: **"True Faith is seventy some-odd branches. The highest branch is the statement "Lâ ilâha illa Allâh," its lowest branch is to remove something harmful from the road..."** [Collected by Muslim hadîth no. (35)]

(As for) removing something harmful from the road, the Prophet (ﷺ) called it "True Faith." Al-Bukhârî digressed about this issue in his Authentic Collection of Prophetic Narrations in "The Book of Faith."

Sheikh al-Islâm (Ibn Taymiyyah)—may Allâh, The Most High, have mercy on him—said: **"And amongst the principles of Ahl as-Sunnah wa al-Jamâ'ah is that the Religion and True Faith is speech and action: speech of the heart and tongue, and actions of the heart, limbs, and tongue; it increases with obedience and decreases with disobedience."** [See: Al-'Aqîdah Al-Wâsitiyyah.]

Therefore the actions of the heart, the tongue, and the limbs are correlated, one with the other. **"Indeed actions are but by intention."**

[63] [**Increases with obedience**]: Which is to perform (the deeds) that Allâh—The Mighty, The Majestic—has commanded us (to carry out) and to leave off that which Allâh has forbade.

(Likewise,) Faith [**decreases with disobedience**], which is to commit that which Allâh—The Mighty, The Majestic—has forbade, or to abandon that which Allâh has commanded (us) not to leave off; (likewise) negligence (in committing sins), such as those who play with the prayer, and are negligent in performing it.

أركان الإيمان ستة

The Six Pillars of al-Īmân[64]

Know, my dear Muslim brother—may Allâh grant me and you success (to achieve) that which He loves and is pleased with—that when Jibrîl (ﷺ)[65] asked the Messenger of Allâh (ﷺ) about Faith[66], he (responded) saying: **"It is to believe in Allâh, His Angels, His Books, His Messengers, the Last Day, and to believe in the Divine Decree, (both) the good and the bad of it."** Jibrîl (ﷺ) (responded) saying: **"You have spoken the truth."**[67]

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[64] Ibn Rajab—may Allâh, The Most High, have mercy on him—said: **"The Prophets, Messengers, and their followers have agreed upon (these pillars of faith). They are the foundation of the Creed which will save (you from) Allâh's punishment—The Most High is He."** [See: Jâmi' al-'Ulûm wa al-Hikam.]

[65] This narration has become famously known as "The Hadîth of Jibrîl." It is reported in al-Bukhârî hadîth no. (50) and Muslim hadîth no. (9) on the authority of Abû Hurayrah (رضي الله عنه). Likewise, (it is reported in) Muslim hadîth no. (8) on the authority of 'Umar (رضي الله عنه), and (the abovementioned hadîth) is the wording of Muslim.

[66] In this narration the Messenger of Allâh (ﷺ) explained al-Islâm as being the outward actions of the limbs, (while) he explained al-Îmân as being the inward actions (of the heart). With this (differentiation, we see that al-Islâm and al-Îmân) are separate in meaning. However, if al-Islâm or al-Îmân are mentioned separate (from the other), they (actually) comprise one another in meaning.

[67] **There are Six Pillars of Faith:**
A. Belief in Allâh: The firm belief and affirmation—(coupled) with speech and action—in Allâh's Existence (ﷻ), His Lordship, His Independent Right to be worshipped, and His Names & =

Attributes. The explanation of these (sentences) is forthcoming in separate lessons.

B. **Belief in the Angels:** We believe in their existence, and that which we have learned about them from the Book (of Allâh) and the Prophetic Tradition, (which includes belief in) their actions, names, descriptions, etc.

C. **Belief in the Books:** It is of two types: **General** and **Specific.**

General Belief in the Books: To believe in all of the revealed Books, those we know and those we know not. Thus, whoever disbelieves in one of them has disbelieved in them *all.*

Specific Belief in the Books: To believe that (these Books) are the Uncreated Speech of Allâh. We believe in their names which Allâh—The Mighty, The Majestic—has mentioned, such as the Qur'ân, the Tawrâh, the Injîl, and the Zabûr. (Likewise, belief in these Books is to believe) that the Qur'ân is an abrogation of all of the previously revealed texts and (that) it is the greatest of them.

D. **Belief in the Messengers:** It is also of two types: **General** and **Specific.**

General Belief in the Messengers: To believe in all the Messengers, those we know and those we know not. Thus, whoever disbelieves in one of them, has disbelieved in them *all.*

Specific Belief in the Messengers: To believe in those (whom) Allâh and His Messenger (ﷺ) have mentioned. It is to believe in their names, the news about them, and to believe that they are infallible from committing major sins. (It is to believe) that they conveyed that with which they were sent, and that our Prophet Muhammad (ﷺ) is the Final Messenger—the best of them all.

E. **Belief in the Day of Judgment:** It includes the belief in the Bliss and Punishment of the Grave, the Resurrection, the Reckoning, the Scales, the Paradise, the Fire, etc. (It is to believe) in that which Allâh and His Messenger (ﷺ) have mentioned about its events and circumstances. =

[Collected by al-Bukhârî in "The Book of Faith" hadith no. (50) and likewise Muslim in "The Book of Faith" hadîth nos. (9-10). Both narrations are reported by Abû Hurayrah. Muslim also collected this narration in "The Book of Faith" hadîth no. (8) on the authority of 'Umar (ﷺ), and the abovementioned narration is the wording which he reported.]

F. Belief in the Divine Decree, both the good and the bad of it: We believe that Allâh (ﷻ) decreed the good (as well as the) bad. Therefore, nothing occurs except by His Predetermination—glory be to Him. To Him belongs the far reaching Wisdom (in that which He decrees).

There are Four Levels of The Divine Decree:

1. اَلعِلْم Al-'Ilm (Knowledge): Allâh (ﷻ) eternally knows everything before it takes place.
2. اَلكِتَابَة Al-Kitâbah (Writing): In the Preserved Tablet, Allâh (ﷻ) wrote everything that will ever be.
3. اَلمَشِيئَة Al-Mashî'ah (Will): That which Allâh (ﷻ) willed, (indeed it) was; and that which He did not will, (certainly) was not.
4. اَلخَلْق Al-Khalq (Creation): Allâh (ﷻ) is the Creator of everything. He created the creation as well as their actions, both the good and the bad of them.

أدلة زيادة الإيمان

Proofs for the Increase of al-Īmân[68]

Allâh—The Most High—said:

﴿ ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ﴿١٧٣﴾ ﴾

"Those (i.e., believers) upon whom the people (hypocrites) said, 'Verily the people (pagans) have gathered against you (a great army), therefore, fear them.' But it (only) increased them in Faith, and they said: 'Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).'" [Âli 'Imrân: 173]

Allâh—The Most High—said:

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ ﴾

"The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His verses (this Qur'an) are recited unto them, they (i.e., the verses) increase their Faith; and they put their trust in their Lord (Alone)." [Al-Anfâl: 2]

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[68] The Book of Allâh, the Prophetic Sunnah, as well as the Consensus of the Salaf all indicate that al-Îmân (Faith) is subject to increase. The Murji'ah—(from their false beliefs is that actions are not from Faith, and that Faith is not subject to any increase or decrease)—and those who resemble them, have opposed this (creed). The proofs which the author has mentioned, are clear and apparent in (establishing) the correctness of the creed of Ahl as-Sunnah wa al-Jamâ'ah—Allâh is He from whom help is sought.

Allâh—The Most High—said:

﴿ وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ ﴾

"And when there comes down a Sûrah (chapter from the Qur'ân), some of them (hypocrites) say: 'Which of you had his Faith increased by it?' As for those who believe, it has increased their Faith, and they rejoice." [At-Tawbah: 124]

Allâh—The Most High—said:

﴿ وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۖ وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا ﴿٢٢﴾ ﴾

"And when the believers saw al-Ahzâb (the Confederates), they said: 'This is what Allâh and His Messenger (ﷺ) had promised us; and Allâh and His Messenger (ﷺ) had spoken the truth.' And it only added to their Faith and their submissiveness (to Allâh)." [Al-Ahzâb: 22]

Allâh—The Most High—said:

﴿ هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ ٱلْمُؤْمِنِينَ لِيَزْدَادُوٓا۟ إِيمَٰنًا مَّعَ إِيمَٰنِهِمْ ﴾

"He it is who sent down as-Sakînah (calmness and tranquility) into the hearts of the believers, that they may grow more in faith along with their (present) Faith." [Al-Fath: 4]

Allâh—The Most High—said:

﴿ وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا ﴾

"...and that the believers may increase in Faith..." [Al-Muddathir: 31]

أدلة نقصان الإيمان

Proofs for The Decrease of al-Īmân[69]

1. Abû Hurayrah (ﷺ) reported that the Messenger of Allâh (ﷺ) said: **"Faith is seventy some-odd branches. The most virtuous of them is the statement 'Lâ ilâha illa Allâh'. The lowest branch is to remove something harmful from the road. (Likewise,) shyness is a branch of Faith."**[70] [Collected by al-Bukhârî hadîth no. (9) and Muslim hadîth no. (35)]
2. Abû Sa'îd al-Khudrî (ﷺ) reported: "I heard the Messenger of Allâh (ﷺ) say: **"Whosoever amongst you sees evil, he should change it with his hand. If he does not have the ability to change it with his hand, then he should change it with his tongue. If he does not have the ability to change it with his tongue, then with his heart; that is the weakest of faith."** [71] [Collected by Muslim in "The Book of Faith" hadîth no. (49)]

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[69] The Book of Allâh, the Prophetic Sunnah, the Consensus of the Salaf, the natural disposition, *and* the reality all indicate that faith (is subject) to decrease due to sins. (Furthermore,) a thing which is susceptible to an increase is subject to decrease.

[70] This narration of Abû Hurayrah (ﷺ) is collected by al-Bukhârî and likewise Muslim with the wording: **"sixty some-odd branches,"** and the wording, **"the most virtuous of them"** until the Prophet's statement **"from the road"** is not mentioned (in these narrations). Rather, (this wording which the author mentioned) is the wording of Muslim as the author (himself) mentioned. The point of reference from the hadîth is the Prophet's (ﷺ) statements: **"The most virtuous of them..."** and **"the lowest of them..."** Both (statements) indicate that both actions *and* the people who perform deeds vary in degree.

[71] The point of reference from this narration is the Prophet's (ﷺ) statement: **"That is the weakest of faith"**, which indicates that faith increases and decreases.

الإحسان ركن واحد

Al-Iḥsân is One Pillar[72]

Then know (O reader,) that when Jibrîl (ﷺ) asked the Messenger of Allâh (ﷺ) about al-Ihsân, he said: **"Al-Ihsân is to worship Allâh as if you see Him[73], and if you cannot (reach this level), then (worship Him knowing) that He indeed (sees you)."[74]** [Collected by al-Bukhârî in "The Book of Faith" hadîth no. (50)

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[72] الإحسان **Al-Ihsân (Perfection):** the opposite of الإساءة al-Isâ'ah (harming, insulting, injustice, etc.)

Linguistically: الإتقان al-Itqân (excellence, perfection, precision, etc.) is the linguistic meaning of al-Ihsân.

Legislatively al-Ihsân is of two types:

1. Excellence in worshipping Allâh (ﷻ) which is the intended meaning of the abovementioned narration.
2. Excellence in interacting with the creation.

Excellence in worshipping Allâh (ﷻ): It includes both being sincere (making worship solely for Him) as well as emulating (and following the Prophet ﷺ). Therefore, worship is not good and accurate except with these two conditions.

Excellence in interacting with the creation: It includes refraining from harming them, (rather) extending good to them. This (type of excellence) is from the completion of al-Îmân, and from the perfection of a person's Islâm.

[73] In another narration (it mentions) **"to *fear* Allâh as if you see Him".** This is from the perfection of one's hope, submission, and fear of Allâh. (It is from the completion of a person's) emulation of the Prophetic Sunnah.

[74] Within (this level of al-Ihsân) is sincerity, complete submission, and consciousness of Allâh secretly and openly. So if a slave is not dutiful in his worship of Allâh with that which is less than polytheism and disbelief, then he is deficient in his Ihsân and =

and likewise Muslim in "The Book of Faith" hadîth nos. (9-10). Both narrations are on the authority of Abû Hurayrah (ﷺ). Also Muslim reported this narration in "The Book of Faith" on the authority of 'Umar (ﷺ) hadîth no. (8)]

Islâm. If he falls into polytheism, then he has done evil, and is void of Islâm and Ihsân. We ask Allâh for safety and firmness.

تعريف التوحيد

The Definition of at-Tawḥîd

O my Muslim brother—may Allâh give you and me success—know that a person is not from the People of Pure Monotheism until he singles out Allâh with *all* forms of worship.[75]

Allâh—The Most High—said:

﴿ الٓرۚ كِتَٰبٌ أُحۡكِمَتۡ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتۡ مِن لَّدُنۡ حَكِيمٍ خَبِيرٍ ۝١ أَلَّا تَعۡبُدُوٓاْ إِلَّا ٱللَّهَۚ إِنَّنِي لَكُم مِّنۡهُ نَذِيرٞ وَبَشِيرٞ ۝٢ ﴾

"Alif Lâm Râ, (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh) who is All-Wise Well-Acquainted (with all things). (Saying) 'worship none

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[75] This is Tawhîd al-Ulûhiyyah, also referred to as Tawhîd al-'Ibâdah. (But) at-Tawhîd (Islâmic Monotheism) is more inclusive than this (one type). It is as mentioned by ash-Sheikh Muhammad bin Sâlih al-'Uthaymîn, and it is that which ash-Sheikh Muhammad al-Wasâbî reported from him in the larger printing of Al-Qawl Al-Mufîd: (that **at-Tawhîd** is) to single out Allâh with His Lordship, (His unique right to be) worshipped, and His Names & Attributes. With this it is understood that a person is not considered a True Monotheist until he singles out Allâh with every type of Tawhîd; and whoever associates partners with Allâh in any one of (the categories of at-Tawhîd), he has fallen into polytheism.

(In defining at-Tawhîd) the Sheikh only specified "the Tawhîd of Worship" due to the prevalence of polytheism in this type of Tawhîd, and because it is the greatest thing which the Messengers invited to—may the Salâh and the Salâm be upon each and every one of them.

but Allâh. Verily, I (Muhammad) am unto you from Him a warner and a bringer of glad tidings.'" [Hûd: 1-2]

Allâh—The Most High—said:

﴿ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَن لَّا نَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۖ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾

"And indeed We sent Nûh to his people (and he said): 'I have come to you as a plain warner. That you worship none but Allâh; surely, I fear for you the torment of a painful Day.'" [Hûd: 25-26]

Allâh—The Most High—said:

﴿ ۞ وَٱذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُۥ بِٱلْأَحْقَافِ وَقَدْ خَلَتِ ٱلنُّذُرُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦٓ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾ ﴾

"And remember (Hûd) the brother of 'Âd, when he warned his people in al-Ahqâf (the curved sandhills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): 'Worship none but Allâh; truly, I fear for you the torment of a Mighty Day.'"[76] [Al-Ahqâf: 21]

A person is not from the true followers of the Messenger of Allâh (ﷺ) until he singles out the Messenger with following (and

[76] Within these proofs mentioned by the author—may Allâh, The Most High, preserve him—are a clear indication that every Messenger (ﷺ) came (inviting their people) to single out Allâh (with every aspect of Islâmic Monotheism).

emulation). So similar to how we *worship* Allâh Alone, likewise we only *follow* the Messenger of Allâh (ﷺ).[77]

Allâh—The Most High—said:

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾ ﴾

"Say (O Muhammad ﷺ to mankind), 'If you (really) love Allâh, then follow me, Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving Most Merciful."
[Âli 'Imrân: 31]

(Likewise) Allâh—The Most High—said:

﴿ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾ ﴾

"And whatsoever the Messenger (ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment." [Al-Hashr: 7]

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[77] Singling out the Messenger of Allâh (ﷺ) with (emulation and following) is a component of True Faith, and from the completion of al-Islâm. Therefore, whoever does not deem it binding to follow the Messenger (ﷺ) is not a believer, neither is he a Muslim, as is the condition of the Jews and the Christians. As for the one who believes in our Prophet Muhammad (ﷺ), believes in the obligation of following and obeying him, but his lower desires pull him to be in opposition, this individual is an innovator, because he has introduced a way other than the way of the Messenger of Allâh (ﷺ). Allâh does not accept worship unless it is in accordance with what He legislated on the tongue of His Prophet Muhammad (ﷺ). With this, you know the danger of (giving precedence to one's own personal) approvals, opinions, and ideas which contradict the guidance of Muhammad (ﷺ).

Allâh—The Most High—said:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا ﴿٦٥﴾ ﴾

"But no, by your Lord, they have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission."[78] [An-Nisâ': 65]

[78] In these verses is that which clearly indicates the obligation of following the Messenger (ﷺ), and that no one's faith can be complete without it. The explanation of this has already preceded.

أدلة التوحيد

The Proofs for at-Tawḥîd[79]

Allâh—The Most High—said:

﴿ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي ءَاذَانِهِمْ وَقْرًا ۖ وَإِذَا ذَكَرْتَ رَبَّكَ فِي ٱلْقُرْءَانِ وَحْدَهُۥ وَلَّوْا۟ عَلَىٰٓ أَدْبَـٰرِهِمْ نُفُورًا ﴿٤٦﴾ ﴾

"And We have put a covering over their hearts lest they should understand it (the Qur'an), and in their ears deafness. And when you make mention of your Lord Alone (Lâ ilâha illa Allâh) in the Qur'an, they turn on their backs, fleeing in extreme dislike." [Al-Isrâ': 46]

Allâh—The Most High—said:

﴿ وَإِذَا ذُكِرَ ٱللَّهُ وَحْدَهُ ٱشْمَأَزَّتْ قُلُوبُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ ۖ وَإِذَا ذُكِرَ ٱلَّذِينَ مِن دُونِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾ ﴾

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[79] These (texts), which include the terms: wahdahu/وَحْدَهُ; yuwahhidû/يُوَحِّدُوا; wahhada/وَحَّدَ; yuwahhidu/يُوَحِّدُ have been mentioned as proof (for the usage of the word) "Tawhîd." The proofs for at-Tawhîd are very abundant. In these proofs is a refutation against the enemies of at-Tawhîd, those who deny (it), wage war against it, while being ignorant of the Monotheism of their Lord. Thus they lost their worldly life and their life to come. From the enemies of Pure Islâmic Monotheism are the grave worshippers, the polytheists, and all of the other disbelievers such as the Jews, the Christians, the Zoroastrians, the Buddhists, etc. These and other proofs are a refutation against those who abstain from knowledge of at-Tawhîd (and call others away from it as well). We seek refuge with Allâh from misguidance.

"And when Allâh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the oneness of Allâh) and when those (whom they obey or worship) besides Him (like all false deities other than Allâh—it may be a messenger, an angel, a pious man, a jinn, or any other creature, even idols, graves of religious people, saints, priest, monks and others) are mentioned, behold, they rejoice!" [Az-Zumar: 45]

Allâh—The Most High—said:

﴿ ذَٰلِكُم بِأَنَّهُۥ إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ ۖ وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُوا۟ ۚ فَٱلْحُكْمُ لِلَّهِ ٱلْعَلِىِّ ٱلْكَبِيرِ ﴿١٢﴾ ﴾

"(It will be said): 'This is because, when Allâh Alone was invoked (in worship) you disbelieved, but when partners were joined to Him, you believed! So the judgment is only with Allâh—The Most High, The Most Great!'"
[Ghâfir: 12]

- 'Abdullâh bin 'Abbâs (ﷺ) reported that when the Messenger of Allâh (ﷺ) sent Mu'âdh (ﷺ) to Yemen, he said to him: **"Indeed you are going to a group of people from Ahl al-Kitâb (i.e., the Christians and Jews). Therefore, singling out Allâh (with worship) should be the (very) first thing you invite them to..."** [Collected by al-Bukhârî in "The Book of Monotheism" hadîth no. (6937); (the aforementioned narration) is his wording. Muslim also collected (this narration) in "The Book of Faith" hadîth nos. (30-31). Likewise, Muslim collected this narration on the authority of Mu'adh bin Jabal (ﷺ) hadîth no. (19)][80]

[80] The story of the dispatching of Mu'âdh (ﷺ) was narrated solely by Muslim on the authority of Mu'âdh. Al-Bukhârî and Muslim collectively reported (this narration) by way of 'Abdullâh bin 'Abbâs, al-Bukhârî hadîth no. (7372) and Muslim "The Book of Faith" hadîth no. (19). Ash-Sheikh Muhammad bin 'Abdul-Wahhâb an-Najdî mentioned the narration of Ibn Abbâs in =

- Târiq bin Ashyam (ﷺ) reported: "I heard the Messenger of Allâh (ﷺ) say: **'Whosoever singles out Allâh with worship, and disbelieves in that which is worshipped besides Allâh, his wealth and blood have become sacred; and his reckoning is upon Allâh."** [Collected by Muslim in "The Book of Faith" hadith no. (23) as well as Ahmad (3/472)]
- ('Abdullâh) bin 'Umar (ﷺ) reported that the Messenger of Allâh (ﷺ) said: **"Al-Islâm is built upon five (pillars): to single out Allâh (with every aspect of at-Tawhîd), to establish the Salâh, to give the Zakâh, to fast the month of Ramadhân, and to perform the Hajj."** [Collected by al-Bukhârî hadîth no. (8) and Muslim hadîth no. (16); the abovementioned wording is found in his collection.]

I (the author) mention: In these proofs is a refutation of those who deny (the usage of the word) "at-Tawhîd."

Kitâb at-Tawhîd. He mentioned a number of benefits along with it; review them (for further reading). In these narrations is a clear proof (establishing) that at-Tawhîd is the foundation of the religion. There is no rectification of the worldly life, nor the religion or the Hereafter except with Pure Islamic Monotheism.

أقسام التوحيد أربعة

The Four Categories of at-Tawḥîd[81]

Know, O my dear Muslim brother—may Allâh make you and me firm upon the truth—that at-Tawhîd divides into four categories. They are:

1. Tawhîd ar-Rubûbiyyah (Allâh's Lordship)
2. Tawhîd al-Ulûhiyyah (Worship)
3. Tawhîd al-Asmâ' wa as-Sifât (Allâh's Names & Attributes)
4. Tawhîd al-Mutâba'ah (Emulation, Imitation, & Following)

[81] This categorization is derived by induction from the evidences of The Book of Allâh, the Prophetic Sunnah, and from that which has been reported from the Salaf of this Ummah—may Allâh, The Most High, have mercy on them. It was only some of the People of Desires who denied (this categorization of at-Tawhîd); no consideration is given to their opposition. The proofs which establish the validity of this categorization are forthcoming.

أقسام التوحيد الأربعة كلها موجودة في سورة الفاتحة

All of the Four Categories of at-Tawḥîd are Present in Sûrah al-Fâtiḥah

(As for Allâh's) statement:

﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۝١﴾

"In the Name of Allâh, The Most Gracious, The Most Merciful" [Al-Fâtihah: 1]

in this verse is (proof) for Tawhîd al-Asmâ' wa as-Sifât (Singling out Allâh with His Names & Attributes).

(As for) His statement:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝٢﴾

"All the praise and thanks be to Allâh, The Lord of all that exists," [Al-Fâtihah: 2]

this is proof for Tawhîd ar-Rubûbiyyah.

(As for) Allâh's statement:

﴿الرَّحْمَٰنِ الرَّحِيمِ ۝٣ مَالِكِ يَوْمِ الدِّينِ ۝٤﴾

"The Most Gracious, The Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e., the Day of Resurrection)" [Al-Fâtihah: 3-4]

in these verses is (proof establishing) Tawhîd al-Asmâ' wa as-Sifât.[82]

(As for) His statement:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝٥﴾

[82] In this verse there are three of Allâh's Names (being mentioned), and (from) His Names (attributes are derived).

"You (Alone) we worship, and You (Alone) we ask for help (for each and everything)"[83] [Al-Fâtihah: 5]

in this verse (is proof for) Tawhîd al-Ulûhiyyah (making all worship sincerely for Allâh Alone).

In His statement:

﴿ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝٦ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝٧ ﴾

"Guide us to the Straight Way, the Way of those whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor those who went astray"

[Al-Fâtihah: 6-7]

there is (proof for) Tawhîd al-Mutâba'ah (Singling out the Prophet Muhammad (ﷺ) with emulation and following).[84] [Review the Explanation of al-'Aqîdah at-Tahâwiyyah (pg. 89). and Al-Jâmi' Al-Farîd (pg. 276).]

[83] **Meaning:** We only worship "You" (Allâh) and it is only from You Whom we seek aid, not associating any partners with You.

[84] Because the straight path is al-Islâm which the Messengers—(may the Salâh and the Salâm be upon each and every one of them)—came with. They are those who Allâh has bestowed His Grace upon. Therefore, whoever follows the Messenger (ﷺ) then (surely) he has been guided to the Straight Path.

الأول توحيد الربوبية

The First: Tawḥîd ar-Rubûbiyyah

Tawhîd ar-Rubûbiyyah[85] is to single out Allâh with *His* actions. This (is to believe) that Allâh is Alone in creating and

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[85] It was named **Tawhîd ar-Rubûbiyyah** in ascription to (ٱلرَّبّ) ar-Rabb (The Lord). As for this type of Tawhîd, only a small group of people ever denied it, such as Pharaoh, Namrûd, and likewise the communists, the secularists, and those similar to them from the atheists and disbelievers.

As for the other polytheists, they generally affirm (this type of tawhîd), with infractions (and violations) in certain issues, such as seeking rain from the stars, ascribing benefit and harm to other than Allâh, like the jinn, and other than them. (Also) groups from amongst the grave worshippers, as well as the extreme Sûfiyyah who worship the Aqtâb and the Awtâd, along with others (may deny this type of tawhîd).

[**Translator's Note:** The "Aqtâb" and the "Awtâd" are terms which refer to the highest level of Sûfî Hierarchy; they are given attributes of Lordship by the polytheists who worship them.]

Allâh—The Most High—mentioned His Lordship in His Book and used it as a point of argumentation against the polytheists: affirming His Lordship necessitates singling Him out with worship. (An example of this) is His statement:

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ ﴾

"O mankind, worship your Lord who created you and those before you, that perhaps you will be pious."
[Al-Baqarah: 21]

Therefore, as there is no Creator, King, or Disposer (of Affairs) other than Allâh, (and as there) is no one who brings harm and =

commanding; (He is) the One who brought this entire universe into existence from nothing, (doing so) without any partner nor any helper.

Allâh—The Most High—said:

﴿ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝١ ﴾

"All praise belongs to Allâh, the Lord of all that exists."

(He mentioned) this in more than six places (throughout) the Qur'ân. From them:

1. Al-Fâtihah: 2
2. Al-An'âm: 45
3. Yûnus: 10
4. As-Sâffât: 182
5. Az-Zumar: 75
6. Ghâfir: 65

Allâh—The Most High—said:

﴿ إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ۝٥٤ ﴾

"Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He (rose over) the Throne

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benefit other than Him Alone, then likewise it is not permissible for anyone to be worshipped other than Him—far is He removed from all imperfections. Whoever violates Tawhîd ar-Rubûbiyyah (i.e., he does not single out Allâh with every detail of His Lordship), (then certainly) his Islâm is not accepted and he is not from the True Monotheists.

(in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allâh, the Lord of all that exists!" [Al-A'râf: 54]

الثاني توحيد الألوهية

The Second: Tawḥîd al-Ulûhiyyah[86]

Tawhîd al-Ulûhiyyah: To single out Allâh with the actions of the worshipper. It means to direct all acts of worship to Allâh Alone, without any partners. (These acts of worship include:) sacrificial slaughtering, supplication, trusting, devotional fear, hope, repenting, desiring, awe, veneration, and other than that from the various types of worship (which must *all* be directed to Allâh).[87]

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[86] (It was named) **Tawhîd al-Ulûhiyyah** (or al-Ilâhiyyah) in ascription to (ٱلإِلَٰه) al-Ilâh (The One True Diety) (ﷻ). This (type of) at-Tawhîd is the most magnificent of that with which the Messengers—may the Salâh and the Salâm be upon each and every one of them—were sent, (the most important reason) why the Books were revealed. It is for the sake of (this type of Tawhîd) that military expeditions between the Muslims and polytheists took place, (in order to combat) those who wage war against Allâh's Monotheism, and singling Him out with all worship.

[87] Therefore, no one is worshipped alongside Allâh, not a Prophet who Allâh has sent, not a close angel, not a righteous worshipper, not the shrine of a pious believer, nor the grave of a Prophet. Whoever worships anyone alongside Allâh, directing worship to him, regardless of whether it is in seeking nearness to Allâh or (seeking nearness) to *other* than Him, indeed (this individual) has fallen into polytheism, as Allâh—The Most High—said about the disbelievers:

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ ﴾

"...we worship them only that they may bring us near to Allâh..." [Az-Zumar: 3]

This is the state of the grave-worshippers from amongst the polytheists.

Allâh—The Most High—said:

﴿ ۞ وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡـٔٗا ﴾

"Worship Allâh and join none with Him in worship..." [An-Nisâ': 36]

Allâh—The Most High—said:

﴿ ۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُ ﴾

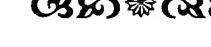
"And your Lord has decreed that you worship none but Him..." [Al-Isrâ': 23]

Allâh—The Most High—said:

﴿ وَمَا خَلَقۡتُ ٱلۡجِنَّ وَٱلۡإِنسَ إِلَّا لِيَعۡبُدُونِ ﴿٥٦﴾ ﴾

"And I (Allâh) created not the jinn and humans except they should worship Me (Alone)."[88] [Adh-Dhâriyât: 56]

This is the meaning of Lâ ilâha illa Allâh.



[88] The Most Fortunate of People with Pure Islâmic Monotheism: Those who invite (mankind) to single out Allâh with worship. The People of Pure Islâmic Monotheism are Ahl as-Sunnah wa al-Jamâ'ah; no one establishes this Tawhîd, as is necessary, other than them. They have enlisted themselves to wage war against polytheism. In that, they have traversed the path of the Prophets—may the Salâh and the Salâm be upon each and every one of them.

الثالث توحيد الأسماء و الصفات

The Third: Tawḥîd al-Asmâ' wa As-Ṣifât[89]

Tawhîd al-Asmâ' wa as-Sifât: That we do not name our Lord except with that which He named Himself, or with that which His Messenger (ﷺ) named Him with. We do not describe Allâh with any description, except that with which He described Himself, or with that which His Messenger (ﷺ) described Him with.[90] This is without asking about the modality (of His Attributes),[91] without likening Him to His creation,[92] without falsely interpreting (the meanings),[93] nor negating them[94]. This is as Allâh—The Most High—said:

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[89] (It was named) **Tawhîd al-Asmâ' wa as-Sifât**, in ascription to the (الأسماء و الصفات) Asmâ' (Names) & Sifât (Attributes) of Allâh (ﷻ).

[90] This is the correct belief, which Ahl as-Sunnah wa al-Jamâ'ah are upon. Parties from amongst the Mu'attilah, who negate all or some of Allâh's Names & Attributes, and the Mumithilah, who resembled Allâh to His creation; (they) went astray as it pertains to this creed. Allâh is far removed from what they attribute to Him. More details about (this issue) can be found in Lum'ah al-I'tiqâd and Al-'Aqîdah Al-Wâsitiyyah.

[91] His statement [**This is without asking about the modality (of His Attributes)**]: We do not ascribe to Allâh's Attributes a specific modality, restricting (and limiting) them, although we believe that Allâh's Attributes do in fact have a modality, which only Allâh knows—glory be to Him.

[92] [**Without likening Allâh to His creation**]: We do not liken Allâh—The Most High—to His creation, and (neither do we liken the creation to Allâh).

[93] [**Without falsely interpreting (the meanings)**]: We do not distort the meanings of Allâh's Names & Attributes, (altering) their apparent denotation.

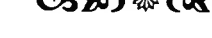
﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١١﴾ ﴾

"There is nothing like Him, and He is the All-Hearer the All-Seer."[95] [Ash-Shûrâ: 11]

But we only affirm for Him every name and attribute that has come in the Book of Allâh and the authentic Prophetic (Sunnah) (all) in a manner befitting The Majesty of our Lord. So we believe that He hears, sees, and speaks whenever He wills, and with what He wills. We believe that He rose over His Throne in a manner that befits His Majesty. As Allâh—The Most High—said:

﴿ ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ﴿٥﴾ ﴾

"The Most Gracious rose over the Throne." [Tâhâ: 5]



[94] [Nor negating them]: We do not negate, nor do we deny Allâh's Names & Attributes. Rather, we affirm everything which Allâh and His Messenger (ﷺ) affirm.

[95] Allâh negates the resemblance of anything to Him *and* (He) affirmed the Attributes.

الرابع توحيد المتابعة

The Fourth: Tawḥîd al-Mutâba'ah[96]

Tawhîd al-Mutâba'ah: That we single out the Messenger of Allâh (ﷺ) (as the one we imitate, follow, copy, etc.). We do not follow anyone other than him (ﷺ). (This is done) with sincerity.

Allâh—The Most High—said:

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْكَٰفِرِينَ ﴿٣٢﴾ ﴾

"Say (O Muhammad ﷺ to mankind): 'If you (really) love Allâh then follow me (i.e., accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you of your sins. And Allâh is Oft-Forgiving, Most Merciful.' Say (O Muhammad ﷺ): 'Obey Allâh and the Messenger (Muhammad ﷺ).' But if they turn away, then Allâh does not like the disbelievers."[97] [Âli 'Imrân: 31-32]

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[96] **Tawhîd al-Mutâba'ah** (Singling out the Messenger ﷺ with emulation and following): This Tawhîd is referred to as "at-Tawhîd" (i.e., singling out) because emulation is only of one man, and he is the Messenger of Allâh (ﷺ). It is not possible for a person to be a True Monotheist, with complete Tawhîd, unless he follows (and emulates) the Messenger of Allâh (ﷺ).

[97] This verse is evidence that emulation of Allâh's Messenger (ﷺ) indicates whether (or not) a person *truly* loves Allâh, His Religion, His Messenger, and His Legislation.

Allâh—The Most High—said:

﴿ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾ ﴾

"And whatsoever the Messenger (ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allâh. Verily, Allâh is Severe in punishment."[98] [Al-Hashr: 7]

Allâh—The Most High—said:

﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿١١٥﴾ ﴾

"And whoever contradicts and opposes the Messenger (ﷺ) after the path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell—what an evil destination."[99] [An-Nisâ': 115]

This is the meaning of the testimony: "I testify that Muhammad is the Messenger of Allâh (ﷺ)."

The annotator of Al-'Aqîdah At-Tahâwiyyah (Ibn Abî al-'Izz al-Hanafî) said (in his explanation of At-Tahâwiyyah): "So that which is obligatory is to *completely* submit to the Messenger (ﷺ), conforming to his command(s), accepting and believing his narratives without opposing them with false whimsical

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[98] This verse is evidence (which establishes) the obligation of completely submitting and surrendering to the Prophet's (ﷺ) command, accepting and believing his information, as well as acting upon it, and ruling by that which is found in the Qur'ân and the Sunnah, while returning to them at times of differing.

[99] This verse is a refutation of those who innovate in the religion; (anyone who innovates) has opposed the Messenger (ﷺ).

speculation, which we call 'reasonable'! (This conformity is without) understanding (the narrations) to be doubtful or vague, without giving precedence to the opinions of men or the rubbish of their intellects. Thus, we must single him (ﷺ) out with judging, (ruling), obedience, compliance, and conformity, just as we single out the Sender (Allâh) with worship, subservience, total submission, repentance, and reliance.

So they are two (types) of Tawhîd. There is no salvation for the slave from Allâh's punishment except (by actualizing) them (both): Singling out the Sender (making worship exclusively for Allâh Alone), and Singling out the Messenger (ﷺ) (by following, imitating, and emulating him alone).

Therefore, we do not seek a decision from other than him (ﷺ). We are not pleased with anyone else's judgment; and we do not make implementation of his (ﷺ) commands or belief in his narratives contingent upon (whether they agree with) the statement of one's teacher, imâm, members of an individual's school of thought, sect, or one whom a person respects, such that if he grants him permission he carries out (the command) and accepts the narration, and if not (then he doesn't carry out the command nor accept the narration). And if he seeks to be 'safe' (from opposing the texts), he confers (knowledge of the issue) to them (i.e., his sheikhs), and if not, then he distorts the words away from their proper meanings, calling his alteration 'interpretation,' and 'understanding,' saying, 'we are interpreting and understanding (the texts).'

So for a slave to meet his Lord with every sin—without associating partners with Him—is better than to meet (his Lord) in this (aforementioned) state.

Rather, if an authentic narration reaches (the Muslim), he should consider that he has heard it from the Messenger of Allâh (ﷺ) (directly).

Therefore, is it allowed for him to delay acceptance or implementation until he cross references the narration with the =

opinion, speech, or school of thought of so and so?! Rather that which is obligatory is to hasten to observe (the Prophetic Sunnah), without giving consideration to *anyone* else. (The Prophet's ﷺ) statement should not be deemed obscure (or problematic) because it opposes the opinion of so-and-so; rather the opinions of men should be deemed problematic, because they are in opposition to his (ﷺ) statement. (Likewise,) the Messenger's (ﷺ) words should not be opposed by analytical deduction. Rather, we abandon the analogies and embrace the texts, not distorting (the Prophet's ﷺ) speech away from its real (and intended meaning), for some speculation which its people call 'logical'. (But rather,) it is illogical—far removed from the truth. We do not make accepting his (ﷺ) statement contingent upon whether it is in agreement with so-and-so and not so-and-so, regardless of who they may be!!!" [End Quote]

أقسام السنة أربعة

The Four Categories of the Sunnah[100]

1. The Verbal Sunnah[101]
2. The Active Sunnah[102]
3. The Tacitly Approved Sunnah[103]
4. The Renunciatory Sunnah[104]

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[100] ٱلسُّنَّة As-Sunnah:

Linguistically: A path

Legislatively: The path which the Messenger of Allâh (ﷺ) was upon in his speech, actions, tacit approvals, and renunciation.

[101] [The Verbal Sunnah]: Such as supplication, recitation of the Qur'ân, the Declaration of Faith, and other than that from the legislated statements.

[102] [The Active Sunnah]: Such as the prayer, the pilgrimage, fasting, military expeditions, and other than that from the legislated actions.

[103] [The Tacitly Approved Sunnah]: Everything which occurred from some of the Companions (رضي الله عنهم) that the Messenger of Allâh (ﷺ) approved of and didn't negate, such as (the practice of) al-'Azl (coitus interruptus; see: al-Bukhârî hadîth no. 250 and Muslim hadîth no. 160); praying two units after performing the ablution (see: al-Bukhârî hadîth no. 1149 and Muslim hadîth no. 2458), or giving preference to Abû Bakr, then 'Umar, then 'Uthmân (see: al-Bukhârî hadîth no. 3655).

[104] [The Renunciatory Sunnah]: They are of two types.

(The First Type): That which the Prophet (ﷺ) commanded (the Ummah) to leave off, such as wailing (over the dead), imitating the disbelievers, taking the graves as sitting places, carrying the Mushaf to the land of the disbelievers (when it is feared that they will seize the Mushaf and debase it), and other than that from the legislative prohibitions. (It is important to note that) the =

- Therefore, that which the Messenger of Allâh (ﷺ) *said*, we say.
- That which he (ﷺ) *did*, (likewise) we do.
- That which he *approved of*, we approve of.
- And that which he (ﷺ) *left off*, (likewise) we leave off.[105]

Allâh—The Most High—said:

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْكَٰفِرِينَ ﴿٣٢﴾ ﴾

"Say (O Muhammad ﷺ to mankind): 'If you (really) love Allâh then follow me, Allâh will love you and forgive you

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(Prophetic) prohibition is included in the (Verbal Sunnah) and Allâh knows best.

(The Second Type): That which the Prophet (ﷺ) devotionally left off, such as (not calling the adhân) for the 'Îd Prayer, or not verbally uttering the intention, and those things similar to that, from that which the need (would) typically necessitate or call to, but (even with this) the Messenger of Allâh (ﷺ) did not do it. Therefore, whoever *does* that which the Prophet ﷺ devotionally left off, he has opposed the Sunnah, and has committed an act of innovation.

[105] That which the Sheikh mentions is the truth. However, it is general; the exception being those actions which were *specific* to the Prophet (ﷺ), such as *al-wisâl* (the continuous uninterrupted fast, without breaking in the day or the evening), praying after deep sleep, planting a leaf over the graves, and other than that from that which the Prophet (ﷺ) did, but is impermissible for his Ummah to do.

of your sins. And Allâh is Oft-Forgiving, Most Merciful.' Say (O Muhammad ﷺ): 'Obey Allâh and the Messenger.' But if they turn away, then Allâh does not like the disbelievers." [Âli 'Imrân: 31-32]

Allâh—The Most High—said:

﴿ لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْآخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾ ﴾

"Indeed in the Messenger of Allâh (ﷺ) you have a good example to follow for him who hopes in (the Meeting with) Allâh and the Last Day and remembers Allâh much."[106] [Al-Ahzâb: 21]

Allâh—The Most High—said:

﴿ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُواْ وَٱتَّقُواْ ٱللَّهَ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾ ﴾

"And whatsoever the Messenger (ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allâh. Verily Allâh is Severe in punishment."[107] [Al-Hashr: 7]

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[106] Ibn Kathîr—may Allâh, The Most High, have mercy on him—said: "This verse is a tremendous foundational narration (which establishes) that the Messenger of Allâh (ﷺ) should be taken as an example, in his statements, actions, and conditions. For this reason, Allâh—The Blessed, The Most High—commanded the people to emulate the Prophet (ﷺ) on the Day of al-Ahzâb, in his patience, endurance, perseverance against the enemy, fighting, and his waiting for relief from his Lord—The Mighty, The Majestic. May Allâh send the Salâh and the Salâm upon him (ﷺ) forever until the Day of Judgment." [End Quote]

[107] The explanation of this verse has preceded. Allâh has certainly mentioned (the obligation) of being obedient to the Messenger =

أقسام العبادة خمسة

The Five Categories of Worship

The Definition of Worship:[108] A comprehensive term which refers to every inward and outward action or statement that Allâh loves and is pleased with.[109]

1. **Creedal Worship:**[110] A Muslim's belief that Allâh is The Creator, The Provider, The One who gives life and death,

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(ﷻ) in approximately forty locations (throughout) the Qur'ân. The souls are in need of following him and knowing that which he came with, even more than they are in need of food. Clinging firmly to the Sunnah is not complete except (if it is coupled with) beneficial knowledge. Thus it is incumbent upon you to seek knowledge. For indeed, from the distinguishing qualities of Ahl as-Sunnah wa al-Jamâ'ah is their great concern for legislative knowledge.

[108] This definition is from Sheikh al-Islâm (Ibn Taymiyyah) in his work entitled Al-'Ubûdiyyah. [See: Majmû' al-Fatâwâ (10/149).]

[109] **The Conditions for Worship:** Submissiveness, lowering oneself to Allâh (ﷻ), being sincere to Him, and (performing deeds) in accordance to (Allâh's) Legislation.

[110] **[Creedal Worship]:** This worship is from the actions of the heart, and that is with the Tawhîd of Allâh, and singling Him out with worship (as has preceded in the section about at-Tawhîd), which includes honoring the Lord—glory be to Him—loving Him, obeying Him, while hating polytheism, innovation, and their people, etc. Therefore a Muslim should examine what is in his heart.

The proof for this worship (is the Prophet's ﷺ statement): **"Actions are only by intentions"** as well as (the Prophet's ﷺ statement): **"Indeed Allâh does not look at your bodies but He looks at your hearts."** [Collected by Muslim hadîth no. (2564)]

The Disposer of the slaves' affairs, (and that He Alone) deserves to be worshipped (and singled out with worship of all types) such as supplication, sacrificial slaughtering, vowing, and other than that. (It is to believe) that He is described with attributes of glory, perfection, majesty, and exaltedness. (This form of worship) includes other than this from the (different) types of creed.

2. **Verbal Worship:**[111] (This form of worship) is like vocalizing the Declaration of Faith, (that) none deserves to be worshipped in truth except Allâh Alone and that Muhammad is the Messenger of Allâh (ﷺ). (It also) includes recitation of the Qur'ân, supplicating (to Allâh), (saying) prophetic invocations, and other than that from the different types of Verbal Worship.
3. **Physical Worship:**[112] (This form of worship) is like standing, bowing, prostrating, praying, fasting, the actions of Hajj,

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[111] **[Verbal Worship]:** It is from the actions of the tongue. Included in this is forbidding the evil with the tongue, warning from innovation, calling to Allâh—The Mighty, The Majestic—teaching (beneficial) knowledge, etc. As for the one who makes his tongue subservient to falsehood, then he will not be given the success to (actualize) this worship. For indeed he incurs sins to the extent of his opposition. The evidence for this worship is the Prophet's (ﷺ) statement: **"Whoever believes in Allâh and the Last Day, he should speak good or keep quite."** This hadîth is agreed upon from the narrations of Abû Hurayrah (رضي الله عنه) and others. [Collected by al-Bukhârî hadîth nos. (6018, 6136, 6137, 6475) and Muslim hadîth no. (47)]

[112] **[Physical Worship]:** They are devotional actions carried out by the body, in accordance with the legislation. The proof for this worship is the statement of Allâh—The Most High:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٢﴾ ﴾

migrating (for the sake of Allâh), legislated military expeditions, and other than that from the different forms of Physical Worship.

4. Monetary Worship:[113] Such as Zakâh (obligatory charity), Sadaqah (the voluntary charity), and other than that (from the different forms of Monetary Worship).
5. Renunciatory Worship:[114] A Muslim renounces all unlawful, polytheistic, and innovated deeds (with the goal of)

"Say (O Muhammad ﷺ): 'Verily, my *Salâh* (prayer), my sacrifice, my living, and my dying are for Allâh, The Lord of all that exists.'" [Al-An'âm: 162]

Likewise Allâh's statement—The Most High is He:

﴿ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ ﴾

"Those who believed, and emigrated, and strove hard, and fought in Allâh's Cause with their wealth and their lives are far higher in degree with Allâh" [At-Tawbah: 20]

and (other) verses similar to (the aforementioned) from the multitude of proofs.

[113] [Monetary Worship]: It is to spend lawful wealth in the realm of obligatory and supererogatory good deeds.

Allâh—The Most High—said:

﴿ ۞ إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم ﴾

"Verily, Allâh has purchased of the believers their lives and their property..." [At-Tawbah: 11]

Thus they sacrificed themselves and their wealth to earn Allâh's pleasure.

[114] [Renunciatory Worship]: The evidence for this worship is the narration of the seven categories of people who will be shaded by Allâh's Shade (on the Day of Judgment). [Collected by al-Bukhârî hadîth no. (6806) and Muslim hadîth no. (1031)] From (these =

conforming to Allâh's Legislation. This (deed from the Muslim) is Renunciatory Worship, which if renounced seeking Allâh's Face, he is rewarded.

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categories of people): **"...a man who was invited by a beautiful woman of status (to commit evil), and responded saying: 'Indeed I fear Allâh.'"** [Al-Bukhârî classified this narration under the section: "The Virtues of the One who leaves off al-Fâhishah".]

Likewise (from the evidence for this worship) is the narration of the Companions of the Cave. From amongst them was a man who left a woman after having the ability (to commit evil). The story is (collected) in al-Bukhârî hadîth no. (5974) and Muslim hadîth no. (2743). The proofs about this topic are abundant. The opposite of this (i.e., the renunciation of sin) is violation of the prohibitions and neglecting the acts of worship. We ask Allâh for safety.

لا يقبل أي عمل إلا بشرطين

No Deed is Accepted Except with Two Conditions

O my dear Muslim brother—may Allâh guide both me and you to hold firmly to (His) Book and the Sunnah (of His Messenger ﷺ)—know that Allâh does not accept any deed from any individual, except with the following two fundamental conditions:

The First Condition: (That the deed) is done sincerely for Allâh; the one performing the deed only seeks the Face of Allâh.

Allâh—The Most High—said:

﴿ إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ فَٱعْبُدِ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ۝٢ أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ ﴾

"Verily, We have sent down the Book to you (O Muhammad ﷺ) in truth: So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only, (and not to show-off, and not to set up rivals with Him in worship). Surely, the religion (i.e., the worship and the obedience) is for Allâh only." [Az-Zumar: 2-3]

Allâh—The Most High—said:

﴿ قُلْ إِنِّيٓ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ۝١١ ﴾

"Say (O Muhammad ﷺ): 'Verily, I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for Allâh's sake only and not to show off, and not to set up rivals with Him in worship.'"
[Az-Zumar: 11]

Allâh—The Most High—said:

﴿ قُلِ ٱللَّهَ أَعْبُدُ مُخْلِصًا لَّهُۥ دِينِى ۝١٤ ﴾

"Say (O Muhammad ﷺ) 'Allâh Alone I worship by doing religious deeds sincerely for His sake only (and not to show-off, and not to set up rivals with Him in worship)." [Az-Zumar: 14]

This is the meaning of (the statement), **"I testify that none deserves to be worshipped except Allâh Alone."**[115]

The Second Condition: (That the deed) is in agreement with the Messenger's Guidance (ﷺ). 'Âishah—may Allâh be pleased with her—reported that the Prophet (ﷺ) said: **"Whoever introduces something into this affair of ours, that which is not from it, it is rejected."** [Collected by al-Bukhârî[116] hadîth no. (2550) and Muslim hadîth no. (1718). In the narration found in Muslim is the wording, **"Whoever does an action, not in accordance to this affair of ours, then it is rejected."** This is the meaning of (the statement), **"I testify that Muhammad (ﷺ) is the Messenger of Allâh."**[117]]

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[115] Therefore, similar to how the meaning of "Lâ ilâha illa Allâh" is to single out Allâh (ﷻ) with worship, this is (also) the meaning of al-Ikhlâs which is to single out Allâh (ﷻ) with worship of the heart and the body. Thus, whoever violates that (has indeed) fallen into **Major** or **Minor Polytheism**.

Minor (Polytheism): Such as showing off and wanting to be heard (seeking fame and prestige).

Major (Polytheism): Assigning partners to Allâh, such as slaughtering for other than Allâh—The Most High—or calling upon other than Allâh for that which no one has the ability to do except Allâh—The Mighty, The Majestic—and other than that, as is the case with the polytheists and grave worshippers. Likewise, whoever honors or loves other than Allâh equal to or more than their honor and love for Allâh, then such a person is a polytheist.

[116] Al-Bukhârî hadîth no. (2697) and Muslim hadîth no. (1718)

[117] **[Muhammad is the Messenger of Allâh ﷺ]:** It is obligatory (that along with this) no one should be followed except him =

دين الإسلام مبني على أصلين

The Religion of al-Islâm is Established Upon Two Principles

O my dear Muslim brother—may Allâh grant me and you success to (attain) that which Allâh loves and is pleased with. Know that the Islâmic Religion is built upon two basic principles. They are as follows:

First: We worship Allâh Alone without any partners.[118]

Allâh—The Most High—said:

﴿ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾ ﴾

"Say (O Muhammad ﷺ): 'O people of the Scripture: Come to a word that is just between us and you, that we worship

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(ﷺ), such that the worship is in accordance with the Book (of Allâh) and the authentic Sunnah. Therefore al-Ikhlâs (sincerity) is the scale for the inward actions, while al-Ittibâ' (i.e., emulation of the Prophet ﷺ) is the scale for the (outward actions). If one or both of the conditions were to be corrupt, (this person) has corrupted his actions, and (the deeds) have become detrimental to the one performing them. This is the condition of the people of innovation, misguidance, and polytheistic deeds.

(As for) his (ﷺ) statement, **"then it is rejected,"** this means: refused, not legislated, not permissible to worship with it, etc. This prophetic narration refutes all innovation and newly invented matters.

[118] This is the Tawhîd which the Messengers—may the Salâh and the Salâm be upon each and every one of them—called to, as has preceded.

none but Allâh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh.' Then, if they turn away, say: 'Bear witness that we are Muslims.'" [Âli 'Imrân: 64]

Allâh—The Most High—said:

﴿ ۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ ﴾

"And your Lord has decreed that you worship none but Him..." [Al-Isrâ': 23]

This is the meaning of (the statement): "I testify that none deserves to be worshipped except Allâh Alone."

Second: That we only worship Allâh with what He has legislated in His Book or in the Sunnah of His Messenger Muhammad (ﷺ), not with innovation nor desires.[119]

Allâh—The Most High—said:

﴿ ٱتَّبِعُوا۟ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾ ﴾

"[Say (O Muhammad ﷺ) to these idolaters of your folk:] 'Follow what has been sent down unto you from your Lord (the Qur'an and Prophet Muhammad's Sunnah ﷺ), and follow not any awliyâ' (protectors and helpers, etc. who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember!" [Al-A'râf: 3]

Allâh—The Most High—said:

﴿ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾ ﴾

[119] This is the (prescribed) emulation (and following) which our Prophet (ﷺ) invited to (and encouraged).

> "And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allâh. Verily, Allâh is Severe in punishment."
> [Al-Hashr: 7]

This is the meaning of (the statement): "I testify that Muhammad is the Messenger of Allâh."

النفاق قسمان

An-Nifâq[120] is of Two Types:

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[120] النفاق An-Nifâq (Hypocrisy):

Linguistically: To enter from one place and exit from another. Derived from this meaning is the word an-Nafq (tunnel). Also from its linguistic meanings is a state where the outward differs from the inward.

Legislatively: It is of two types as the author mentioned and defined them. (As for) the difference between them:

A. **Major Hypocrisy (Creedal Hypocrisy)** removes a person from al-Islâm, while **Minor Hypocrisy (Active Hypocrisy)** is a major sin, but does not remove a person from al-Islâm.

B. **Major Hypocrisy** does not come from a believer, but (as for) **Minor Hypocrisy,** a Muslim may potentially fall into it.

C. A person who possesses **Major Hypocrisy** will remain in the Hell-Fire (forever if he dies in that state, not repenting from it), while **Minor Hypocrisy** does not cause a person to remain in the Hell-Fire forever.

D. **Major Hypocrisy,** if it occurs from a Muslim, is an act of apostasy. However, if **Minor Hypocrisy** occurs from a Muslim, then he is an evil wicked person, but does not leave the religion.

Major Hypocrisy (Creedal Hypocrisy) is of Six Types:

1. Rejecting (and belying) the Messenger (ﷺ).
2. Rejecting some of that which the Messenger (ﷺ) came with.
3. Hating the Messenger (ﷺ).
4. Hating all or some of what the Messenger (ﷺ) came with.
5. Being pleased with the debasement or belittlement of the Religion of the Messenger (ﷺ).
6. Hating to see victory for the Messenger's Religion (ﷺ). [Aqîdah at-Tawhîd pg. (87), Majmû' at-Tawhîd pg. (9)] =

Know, my Muslim brother—may Allâh protect me and you from hypocrisy and evil manners—that hypocrisy is divided into two types. They are as follows:

1. Creedal Hypocrisy
2. Active Hypocrisy

A. Clarification of Creedal Hypocrisy

Creedal Hypocrisy: That a person shows the outward appearance of al-Islâm, but within, he is a disbeliever. The person who possesses this form of hypocrisy (i.e., being a Muslim outwardly and a disbelieving heretic inwardly) will be in the lowest parts of the Hell-Fire if he dies in this state. As Allâh says:

﴿ إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَٱعْتَصَمُوا۟ بِٱللَّهِ وَأَخْلَصُوا۟ دِينَهُمْ لِلَّهِ فَأُو۟لَٰٓئِكَ مَعَ ٱلْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ ٱللَّهُ ٱلْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ ﴾

"Indeed the hypocrites are in the lowest part of the Hell-Fire, and you will never find for them a helper, except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh

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From the Characteristics of the Hypocrites:

- Making mockery of (al-Islâm) and (the Muslims)
- Taking the disbelievers as friends and protectors
- Being ignorant of the Religion
- (Spreading) corruption throughout the Earth
- Commanding with evil
- Forbidding good
- Excessive swearing
- Defaming the believers

[For more extensive (reading) review Sifât al-Munâfiqîn by al-Firyâbî, with the checking of al-'Allâmah 'Abdur-Raqîb al-Ibbî and with a foreword from ash-Sheikh Muqbil—may Allâh have mercy on him.]

(by worshipping none but Allâh, and do good for Allâh's sake only, not to show-off), then they will be with the believers. And Allâh will grant to the believers a great reward." [An-Nisâ: 145-146]

B. Clarification of Active Hypocrisy

Active Hypocrisy includes the five blameworthy characteristics mentioned in the following prophetic narrations:

1. Abû Hurayrah (ﷺ) reported that the Messenger of Allâh (ﷺ) said: "There are three signs of a hypocrite: When he speaks he lies[121], when he promises he breaks his promise[122], and when he is entrusted he betrays."[123] [Collected by al-Bukhârî hadîth no. (33) and Muslim hadîth no. (59), with the following addition: "Even if he fasts, performs the prayer, and claims to be Muslim."]
2. 'Abdullâh bin 'Amr (ﷺ) reported that the Messenger of Allâh (ﷺ) said: "There are four characteristics; whoever possesses them all, indeed is a Pure Hypocrite. Whoever possesses one of these characteristics possesses an attribute of hypocrisy until he leaves it: when he is entrusted he betrays, when he speaks he lies, when a covenant is taken with him he is treacherous and disloyal,[124] and when he argues he is wicked

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[121] "when he speaks he lies": He lies frequently; and this is a form of corrupt speech.

[122] "when he promises, he breaks his promise": He *intentionally* breaks his promise because if (an individual) *unintentionally* breaks his promise, he's not included in the narration.

[123] "and when he is entrusted he betrays": (Meaning) in most situations. As for the one who rarely betrays, he is not included in the statement.

[124] "when a covenant is taken with him he is treacherous and disloyal": (He) violates the treaty and behaves treacherously with the ally.

and immoral."[125] [Collected by al-Bukhârî hadîth no. (34) and Muslim hadith no. (58)]

I (the author) mention: This form of hypocrisy does not remove a person from al-Islâm. However, it is obligatory to repent from it. [126]

[125] **"when he argues he is wicked and immoral":** He goes beyond bounds, behaves oppressively, deviates away from the truth, cheats in his response, and is unfair.

[126] **Sheikh al-Islâm Ibn Taymiyyah**—may Allâh, The Most High, have Mercy on him—said: **"Often a Muslim falls into a branch from the branches of hypocrisy. Then, Allâh grants him (the success to) repent, and (out of His Mercy) He accepts (the slave's) repentance."**

Al-Hasan al-Basrî said: "No one feels safe from hypocrisy except a hypocrite, and no one fears (hypocrisy) except a believer."

خطر الشرك بالله

The Dangers of Committing Shirk[127] with Allâh

Allâh—The Most High—said:

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدِ ٱفْتَرَىٰٓ إِثْمًا عَظِيمًا ﴿٤٨﴾ ﴾

"Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin."[128] [An-Nisâ': 48]

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[127] ٱلشِّرْك Ash-Shirk (Polytheism):

Linguistically: Derived from the Arabic words: ٱلْمُشَارَكَة و ٱلِاشْتِرَاك al-Mushârakah (association) and al-Ishtirâk (co-partnership).

Legislatively: To ascribe partners with Allâh in His absolute right to be worshipped, (or to make partners with Allâh) in His Lordship, His Names, or His Attributes. [At-Tawhîd by al-Fawzân pg. (9) and 'Aqîdah at-Tawhîd pg. (74)]

Most often polytheism occurs in Allâh's Ulûhiyyah (His unique right to be worshipped). (This polytheism) is to worship others instead of Allâh or to worship others *alongside* Allâh, such as supplicating or slaughtering to other than Allâh, praying to shrine(s), or (seeking blessings) by rubbing the corpses and bones (of the inhabitants of graves), (details of which) are forthcoming.

[128] This verse is clear evidence indicating that Allâh does not forgive the polytheist until he repents from polytheism and singles out Allâh (with all aspects of Monotheism)—glory be to Allâh.

Allâh—The Most High—said:

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا ﴿١١٦﴾ ﴾

"Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners (in worship) with Allâh has indeed strayed far away."[129] [An-Nisâ': 116]

Allâh—The Most High—said:

﴿ لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾ ﴾

"Surely, they have disbelieved who say: 'Allâh is the Messiah, son of Mary.' But the Messiah said: 'O Children of Isrâ'îl! Worship Allâh, my Lord and your Lord.' Verily, whosoever sets up partners in worship with Allâh, then Allâh has forbidden Paradise for him, and the Fire will be his abode. And for the (polytheists and wrong-doers) there are no helpers."[130] [Al-Mâ'idah: 72]

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[129] This is evidence that polytheism is misguidance, remotely removed from the truth and from right guidance. (It also indicates that associating partners with Allâh) distances (the polytheist) far away from Paradise and causes him to remain in the Fire for eternity.

[130] This verse indicates that the Christians, along with (all) the other polytheists, are disbelievers. (It also indicates) that =

Allâh—The Most High—said:

﴿ حُنَفَآءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِۦ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَكَأَنَّمَا خَرَّ مِنَ ٱلسَّمَآءِ فَتَخْطَفُهُ ٱلطَّيْرُ أَوْ تَهْوِى بِهِ ٱلرِّيحُ فِى مَكَانٍ سَحِيقٍ ﴿٣١﴾ ﴾

"Hunafâ' Lillah (i.e., to worship none but Allâh), not associating partners (in worship, etc.) unto Him and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place."[131] [Al-Hajj: 31]

Allâh—The Most High—said:

﴿ وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾ ﴾

"And (remember) when Luqmân said to his son when he was advising him: 'O my son! Join not in worship others with Allâh. Verily! Joining others in worship with Allâh is a great Ẓulm (oppression, wrong) indeed.'"[132] [Luqmân: 13]

Paradise is unlawful for them. Rather, the Hell-Fire is their eternal abode if they die without repenting.

[131] In this verse is an indication that polytheism throws its perpetrator into misguidance, the Hell-Fire, and into al-Jahîm (one of the names of the Hell-Fire) just as one who falls from the sky is thrown, (and) then is completely ripped apart, reaching a sure death.

[132] This verse establishes that polytheism is the greatest form of oppression, the *worst* of the major sins, the most abhorrent evil. As for the meaning of اَلظُّلْم az-Ẓulm (Oppression): It refers to placing something in its improper location. Therefore, whoever associates partners with Allâh has placed worship (the sole right of Allâh) in its improper location, and has directed it to one who is undeserving of it. *That* (without a doubt) is a serious oppression.

Allâh—The Most High—said:

﴿ ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ ﴿٨٨﴾ ﴾

"This is the Guidance of Allâh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them."[133] [Al-An'âm: 88]

Allâh—The Most High—said:

﴿ وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٦٥﴾ بَلِ ٱللَّهَ فَٱعْبُدْ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿٦٦﴾ ﴾

"And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those (Messengers) before you: 'If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. Nay! But worship Allâh (Alone and none else), and be among the grateful.'"[134] [Az-Zumar: 65-66]

Allâh—The Most High—said:

﴿ وَلَا يَصُدُّنَّكَ عَنْ ءَايَٰتِ ٱللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ ۖ وَٱدْعُ إِلَىٰ رَبِّكَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿٨٧﴾ ﴾

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[133] Polytheism completely nullifies actions. If a polytheist had any good deeds in the worldly life, Allâh will recompense him in *this* life. In the Hereafter, (Allâh) will punish him on account of his polytheism by dragging him to the Fire. What an evil destination!

[134] The result of polytheism is an (absolute) loss in this life and the next, after which there is no gain.

"And let them not turn you (O Muhammad ﷺ) away from (preaching) the âyât (revelations and verses) of Allâh after they have been sent down to you, and invite (men) to (believe in) your Lord and be not of the polytheists."
[Al-Qasas: 87]

Allâh—The Most High—said:

﴿ ۞ مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ ﴾

"(And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform as-Salâh and be not of al-Mushrikûn (the disbelievers in the Oneness of Allâh, polytheists, idolaters, etc.)."[135]
[Ar-Rûm: 31]

1. Jâbir bin 'Abdillâh (رضي الله عنه) reported that a man came to the Prophet (ﷺ) and asked: What are (the two obligators)? So he (ﷺ) responded saying: "Whoever dies, not associating partners with Allâh (in any aspect of at-Tawhîd), will enter Paradise, and whoever dies, *associating* partners with Allâh (in any aspect of at-Tawhîd) will enter the Fire." [Collected by Muslim hadîth no. (93)]
2. Jâbir رضي الله عنه also reported: "I heard the Messenger of Allâh (ﷺ) say: 'Whoever meets Allâh, not associating partners with Him (in any aspect of at-Tawhîd), will enter Paradise, and whoever meets Allâh, associating partners with Him (in any aspect of at-Tawhîd) will enter the Fire.'"[136] [Collected by Muslim hadîth no. (93)]

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[135] Be absolutely cautious of polytheism, (in order to avoid) falling into it. For indeed, whosoever falls into polytheism is deserving of Allâh's Anger and Wrath.

[136] These verses and prophetic narrations are in reference to the one who commits Major Polytheism. As for the one who commits Minor Polytheism, he has perpetrated one of the =

أقسام الشرك كثيرة

The Categories of Polytheism are Many[137]

(In this section) I have mentioned 14 types of polytheism:

1. **Polytheism in Allâh's Lordship:**[138] The belief that other than Allâh creates, provides, gives life or death, or other than that from the characteristics of Lordship.

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gravest of Major Sins. However, it does not remove him from the fold of al-Islâm, but he is threatened with a punishment in this life *and* the Hereafter. However, his final outcome is to Paradise (so long as he did not die upon Major Polytheism).

The most preponderant opinion is that he is at the Will of Allâh. If Allâh so wills, He will forgive him and if He wills, He will punish him; then his final outcome is to Paradise.

Be *cautious* O slave of Allâh, be cautious of *all* (types) of polytheism!!! (Undoubtedly,) the people who are the farthest from, most cautious of, and most stern in warning against polytheism are the callers to at-Tawhîd from Ahl as-Sunnah wa al-Jamâ'ah. No one truly establishes at-Tawhîd and warns from polytheism in a proper manner other than them—and from Allâh help is sought.

[137] All (of the categories) are incorporated within two types: **Major** and **Minor Polytheism.**

[138] **[Polytheism in Allâh's Lordship]:** The belief that others participate with Allâh in His Actions—far removed is He from imperfections—such as the belief that the awliyâ' administer the affairs of the universe, provide (people) with offspring, ward off calamities, or the (belief) that the stars cause rain to pour down from the sky, or (that they are responsible) for happiness, wretchedness, (or) other than that—far removed is He from imperfection.

2. **Polytheism in Worship:**[139] Directing any type of worship to other than Allâh such as slaughtering, vowing, supplicating, etc.
3. **Polytheism in Allâh's Names & Attributes:**[140] Describing some of Allâh's creation with certain characteristics which are unique to (Him)—The Most High—such as having knowledge of the Unseen, and other than that—glory be to Him.
4. **Major Polytheism:**[141] Polytheism in belief; it removes a person from the Religion (of al-Islâm).

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[139] **[Polytheism in Worship]:** This is that which has become greatly prevalent amongst the people. For the purpose (of this type of polytheism) Allâh sent Messengers, forbidding the people from (associating partners with Allâh in worship), in order that they may return to singling out Allâh with worship—far is He removed from imperfections. From the people who most vehemently propagate *this* (type) of polytheism in our times, are the grave worshippers from amongst the Sûfiyyah, the Shî'ah, the Rawâfidh, and those influenced by them.

[140] **[Polytheism in Allâh's Names & Attributes]:** This is included within Polytheism in Allâh's Lordship. The author mentioned it separately due to its importance and pervasiveness. The people who most frequently propagate *this* form of polytheism are the Mu'attilah (those who negate Allâh's Names & Attributes), the Mumathilah (those who liken Allâh to His creation), and those who follow their example. Indeed Allâh has (described) Himself (as being) far removed from their polytheism. He said:

﴿ سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ ﴾

"Glorified be your Lord, the Lord of Honor and Power! (He is free) from what they attribute unto Him!"
[As-Sâffât: 180]

[141] Major Polytheism includes:

- Creedal Polytheism =

5. **Minor Polytheism:**[142] such as a small amount of ar-Riyâ' (showing off). This type of polytheism does not remove someone from the Religion. However, it is obligatory to repent from it.
6. **Hidden Polytheism:**[143] That a person does a deed (to be seen of men), to impress someone else. (This type of polytheism) can be Major *or* Minor. From (the types of hidden polytheism) is ar-Riyâ' and as you have already learned, it

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- Polytheism in Allâh's Lordship
- Polytheism in Worship
- Polytheism in Obedience
- Polytheism of Love
- Polytheism in Law-Making
- Polytheism of Fear & Awe

[142] **[Minor Polytheism]:** It is every means and medium that leads to Major Polytheism. It is of two types: **Apparent** and **Concealed.**
Apparent: Such as swearing by other than Allâh, or the statement 'What Allâh wills, and what so-and-so wills,' and also swearing by the trust.
Concealed: Such as ar-Riyâ', self amazement, and loving fame.

[143] **[Hidden Polytheism]:** It is the aforementioned concealed category of Minor Polytheism. Fundamentally, it does not remove a person from the fold of al-Islâm, unless the action was done purely for other than Allâh—The Mighty, The Majestic—as is the case with the hypocrites; in such a case it will remove someone from the Religion. This type of polytheism does not come from a Muslim, and Allâh knows best.

It has been authentically reported that the Prophet (ﷺ) said: **"Hidden polytheism is working to impress another person."** [Collected by Ibn Mâjah hadîth no. (4204)] and in another narration it mentions, **"Ar-Riyâ'."**

So the Prophet (ﷺ) called ar-Riyâ' hidden polytheism.

does not cause a person to exit from the fold of al-Islâm. However, it is obligatory to repent from it. (As for Major Hidden Polytheism) it removes a person from the Religion.

7. **Creedal Polytheism:**[144] (The belief) that other than Allâh creates, provides, gives life or death, knows the Unseen, or other than that. This (type) is Major Polytheism; it removes a person from the Religion—and Allâh's refuge is sought.
8. **Active Polytheism:**[145] It is every action which the Islâmic legislation ruled to be polytheism, such as slaughtering and vowing for other than Allâh, and other than that. (As for this type) it is both Major and Minor.
9. **Verbal Polytheism:**[146] It is every statement which the Islâmic legislation has ruled to be polytheism, such as swearing by

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[144] [**Creedal Polytheism**] includes:

- Polytheism in Allâh's Lordship
- Polytheism of Love
- Polytheism of Fear & Awe
- Polytheism in Obedience
- Major Polytheism
- Some of the Polytheism in Worship

and other than that which a slave may fall into from the polytheistic actions of the heart, of which the author has mentioned examples.

[145] [**Active Polytheism**] is **Major** *and* **Minor:**

Major: Such as slaughtering and vowing for other than Allâh—The Most High—or prostrating to an idol or a grave.

Minor: Such as affixing amulets and charms with the belief that they are a *means* to becoming cured, (bringing about) harm and (warding off evil). (As for believing) that these (amulets and charms) benefit (independently) besides Allâh, (then no doubt) this is Major Polytheism.

[146] [**Verbal Polytheism**] is **Major** *and* **Minor:** =

other than Allâh, or some people's statements: **"I have no one but Allâh and you; I have relied upon Allâh and you; if it were not for Allâh, and so-and-so, such and such would have occurred,"** and other than (these aforementioned polytheistic statements). This type of polytheism can be Major and Minor.

10. **Polytheism in Lawmaking:**[147] It is that a person abandons the Book of Allâh and the Sunnah (of His Messenger), or (even)

Major: Such as swearing by idols or other (things) with a veneration resembling (the necessary) veneration for Allâh—The Mighty, The Majestic—or even (with a veneration) that is more intense, or like calling upon other than Allâh (for that) which only Allâh has the ability to do.

Minor: Such as swearing by other than Allâh—The Most High—(without having) awe (for the thing being sworn by); or like the statement, 'if it were not for Allâh and so-and-so,' with the previous condition (that there must be no veneration resembling what is befitting for Allâh—otherwise it would be Major Polytheism).

[147] **[Polytheism in Lawmaking]:** Those who most often fall into this (form of polytheism) are rulers, judges, and tribal leaders from those who rule by other than what Allâh—The Mighty, The Majestic—has revealed. They are of two types:

(The First Type): Those who believe that manmade laws and societal customs are similar to Allâh's rulings or (even) better. (Also included in this type are) those who consider Allâh's Legislation to be unsuitable, barbaric, backwards, etc. (The one who holds this belief) is a disbeliever. (He has no) honor and the following statement of Allâh—The Most High—applies to him:

﴿يُرِيدُونَ أَن يَتَحَاكَمُوٓاْ إِلَى ٱلطَّٰغُوتِ وَقَدۡ أُمِرُوٓاْ أَن يَكۡفُرُواْ﴾

"...and they wish to go for judgment (in their disputes) to the *Tâghût* (false judges, etc.) while they have been =

some of their rulings, (and instead) takes the opinions of men and (adopts) manmade laws.

Allâh—The Most High—said:

﴿ أَمْ لَهُمْ شُرَكَاؤُا شَرَعُوا لَهُم مِّنَ الدِّينِ مَا لَمْ يَأْذَن بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾ ﴾

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ordered to reject them. But (Satan) wishes to lead them far astray." [An-Nisâ': 60]

Whoever is pleased with seeking a legal decision from them is like the one about whom Allâh said:

﴿ وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾ ﴾

"...And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn." [Al-Mâ'idah: 44]

(Allâh said):

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ ﴾

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh..." [At-Tawbah: 31]

This type is a disbeliever if he believes what these individuals believe.

The Second Type: The one who does *not* believe any (judgment) is equal to Allâh's judgment, but he rules by other than what Allâh—The Most High—has revealed, due to (worldly) desires, fear, ignorance, or cowardliness. This (type of person) does *not* disbelieve, (but) he has fallen into Minor Polytheism. This is the condition of many of the Muslim Rulers. Ibn 'Abdul-Barr has reported a consensus (establishing that this is not Major Polytheism) as it is in Ad-Durr An-Nadhîd pg. (38).

"Or have they partners with Allâh, who have instituted for them a religion which Allâh has not allowed. And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the Ẓâlimûn (polytheists and wrong-doers), there is a painful torment." [Ash-Shûrâ: 21]

11. Polytheism of Love:[148] It is to love other than Allâh as one (*should*) love Allâh, or to love other than Allâh even more intensely.

Allâh—The Most High—said:

﴿ وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ۖ وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ ۗ ﴾

"And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else)." [Al-Baqarah: 165]

12. Polytheism of Fear and Awe:[149] Details are forthcoming in the section about the various types of fear. Review for more information.
13. Polytheism of Intention and Purpose:[150] That a person desires, by his actions, other than Allâh or intends other than

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[148] [Polytheism of Love]: There are four types of love as is forthcoming in its designated chapter—if Allâh so wills.

[149] [Polytheism of Fear and Awe]: Fearing other than Allâh as one should fear Allâh or even more intensely. More details are forthcoming.

[150] [Polytheism of Intention and Purpose]: Ibn al-Qayyim—may Allâh, The Most High, have mercy on him—said: "As for Polytheism in Intention and Purpose, it is an ocean without shores, and seldom is a person saved from it. Therefore, whoever intends—with his actions—other than the Face of Allâh and (other than) to draw near to Allâh or to acquire His reward, he =

the Face of Allâh. This is Polytheism of Intention and Purpose.

14. **Polytheism in Obedience:**[151] Obedience to a person in their permittance of what is harâm and their forbiddance of what is halâl.

Allâh—The Most High—said:

﴿ ٱتَّخَذُوٓاْ أَحْبَارَهُمْ وَرُهْبَٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ ﴾

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh..." [At-Tawbah: 31]

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has associated partners with Allâh in his intention and purpose. (As for true sincerity) it is that a person makes his statements, actions, intentions, and objectives solely for Allâh. [Al-Jawâb Al-Kâfî pg. (115) and Aqîdah at-Tawhîd pg. (79)]

[151] Polytheism in Obedience is of two types:

The First Type: Obedience to other than Allâh in (committing) sin, while being pleased with that, believing that (the disobedience) is more beneficial than obedience to Allâh, or that it takes precedence over obedience to Allâh—The Most High. This is Major Polytheism.

The Second Type: Obedience to other than Allâh in disobedience to Allâh, (as a result of following one's lower) desires or to achieve some worldly benefit, as is the case with some Muslims. Such a person is a wicked sinner, but he does not leave the fold of al-Islâm, and Allâh knows best.

أقسام الخوف أربعة

The Four Categories of Fear

1. (Monotheistic) Devotional Fear:[152] The Fear of Allâh Alone, without any partners. This type of fear is (internal) worship associated with the heart, with which Allâh has (ordained for us) to worship Him.

Allâh—The Most High—said:

﴿ وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ﴿٤٦﴾ ﴾

"But for him who fears the standing before his Lord, there will be two Gardens (i.e., in Paradise)."[153] [Ar-Rahmân: 46]

Allâh—The Most High—said:

﴿ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾ ﴾

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[152] [(Monotheistic) Devotional Fear]: (The type of fear) which urges an individual to perform good deeds, and to avoid and leave off the unlawful, as is indicated by the verse in (Sûrah an-Nâzi'ât and an-Nahl). Fear of Allâh is one of the pillars of worship, the second of which is Love & Hope.

[153] Whoever fears Allâh (ﷻ) and (yet still) falls into disobedience, then indeed his fear of Allâh—The Most High—is deficient. But (nonetheless) this verse includes such a person indicated by the narration of Abû ad-Dardâ (ﷺ), who reported that the Prophet (ﷺ) recited the (abovementioned) verse, and then stated "Even if he fornicated or stole." [Reported by Ahmad]

"But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts, verily, Paradise will be his abode." [An-Nâzi'ât: 40-41]

Allâh said while describing His servants, the Angels:

﴿ يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾ ﴾

"They fear their Lord above them, and they do what they are commanded." [An-Nahl: 50]

Allâh—The Most High—said:

﴿ ٱلَّذِينَ يُبَلِّغُونَ رِسَٰلَٰتِ ٱللَّهِ وَيَخْشَوْنَهُۥ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا ٱللَّهَ ۗ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ﴿٣٩﴾ ﴾

"Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner."[154] [Al-Ahzâb: 39]

2. Polytheistic Fear:[155] It is that a slave fears other than Allâh, such as a jinn, a deceased person, or others, with a fear

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[154] ٱلْخَشْيَة Al-Khashyah (Awe or Reverential Fear): It is more specific than ٱلْخَوْف Al-Khawf (Fear). As for Awe, it is fear based on knowledge of Allâh's Magnificence, His Punishment, and His Absolute Perfect Ability—far is He removed from all imperfection.

[155] [Polytheistic Fear]: The reason for this fear is the lack of knowledge of Allâh—The Mighty, The Majestic. For this reason, you find that the one who perpetrates this type of polytheism, fears the jinn, thus they slaughter for their sake. They affix amulets, charms, and other similar things at the time of marriage, sickness, travel, etc. Likewise, some of them (have a deviant) creed toward the dead corpse, bones, magicians, or some (living) =

resembling his fear of Allâh, or even more intensely. He fears other than Allâh with Devotional Fear, as he fears Allâh or even more intensely. But if the fear is not devotional, then it is Sinful Fear.

Allâh—The Most High—said:

﴿ أَلَمْ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمْ كُفُّوٓاْ أَيْدِيَكُمْ وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَقَالُواْ رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا ٱلْقِتَالَ لَوْلَآ أَخَّرْتَنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَٰعُ ٱلدُّنْيَا قَلِيلٌ وَٱلْءَاخِرَةُ خَيْرٌ لِّمَنِ ٱتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾ ﴾

"Have you not seen those who were told to hold back their hands (from fighting) and perform as-Salâh and give az-Zakât, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allâh or even more. They say: 'Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?' Say: 'Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allâh, and you shall not be dealt with unjustly even equal to the fatîlâ (a scalish thread in the long slit of a date-stone).'" [An-Nisâ': 77]

3. Sinful Fear:[156] That a slave fears a person or people, causing him to leave off an obligation or to commit a sin, fearing

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human beings. Thus, they prostrate to them due to fear or other factors which have resulted from this Polytheistic Fear.

[156] [Sinful Fear]: The difference between Polytheistic Fear and Sinful Fear is that Polytheistic Fear is to believe that other than Allâh—The Most High—independently brings about harm, such as a jinn or a human being. This fear leads an individual to commit polytheistic act(s). As for Sinful Fear, it is to believe =

them (with a fear) that has not reached the level of compulsion; this is Sinful Fear.

Allâh—The Most High—said:

﴿ إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَٰنُ يُخَوِّفُ أَوْلِيَآءَهُۥ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾ ﴾

"It is only Shaytân (Satan) that suggests to you the fear of his awliyâ' [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad ﷺ)], so fear them not, but fear Me, if you are (true) believers."[157] [Âli 'Imrân: 175]

Allâh—The Most High—said:

﴿ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِي ﴾

"...so fear them not, but fear Me!" [Al-Baqarah: 150]

Allâh—The Most High—said:

﴿ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ ﴾

"...so fear them not, but fear Me..." [Al-Mâ'idah: 3]

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that harm is only by the decree of Allâh—The Mighty, The Majestic—but this (Sinful) Fear (of a person or people) causes an individual to perpetrate sins which Allâh has made unlawful, which are less than polytheism (and disbelief of different types). Allâh knows best.

[157] This verse indicates that if a person is a complete believer, he would not fear (from anyone or anything) with a fear that would cause him to disobey (his Lord). Because that only occurs due to weakness of faith, lack of knowledge, and in most cases a lack of trust in Allâh.

Allâh—The Most High—said:

﴿ فَلَا تَخْشَوُا۟ ٱلنَّاسَ وَٱخْشَوْنِ ﴾

"Therefore fear not men but fear Me (O Jews)."
[Al-Mâ'idah: 44]

4. **Natural Fear:**[158] It is a person's fear of an enemy, a beast of prey, a snake, or other than that. This is a permissible (fear), as long as it does not extend beyond Natural Fear. Allâh—The Most High—said while narrating the condition of His slave and Prophet Mûsâ (ﷺ):

﴿ فَأَصْبَحَ فِى ٱلْمَدِينَةِ خَآئِفًا يَتَرَقَّبُ ﴾

"So he became afraid, looking about in the city..."
[Al- Qasas: 18]

Allâh—The Most High—said:

﴿ فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ ﴾

"So he escaped from there, looking about in a state of fear..." [Al-Qasas: 21]

(Also, Allâh informed that) Mûsâ said:

﴿ قَالَ رَبِّ إِنِّىٓ أَخَافُ أَن يُكَذِّبُونِ ﴿١٢﴾ ﴾

"He said: 'My Lord! Verily, I fear that they will belie me.'"
[Ash-Shu'arâ: 12 and Al-Qasas: 34]

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[158] [Natural Fear]: Natural, because it is from the natural disposition of the human being, it is in his nature, such as fearing a wild beast, being cautious of an enemy, or other than that. But if this (natural fear) leads to sin, it is then considered Sinful Fear; if it leads to polytheism or reaches its level, it then becomes Polytheistic Fear. We ask Allâh for wellness (and protection) from everything which does not please Him.

(Allâh informed that) Mûsâ said:

﴿ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَن يَقْتُلُونِ ﴿٣٣﴾ ﴾

"He said: 'My Lord! I have killed a man among them, and I fear that they will kill me.'" [Al- Qasas: 33]

أقسام المحبة أربعة

The Four Categories of Love[159]

1. (Monotheistic) Devotional Love:[160] To love Allâh, and to love those whom Allâh loves.

Allâh—The Most High—said:

﴿ وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ ﴾

"But those who believe, love Allâh more (than anything else)." [Al-Baqarah: 165]

2. Polytheistic Love:[161] To love other than Allâh as one loves (or should love) Allâh, or (to even love others) even more intensely.[162]

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[159] ٱلْمَحَبَّة Al-Mahabbah (Love): Its location is the heart. Thus it is from the actions of the heart.

[160] [(Monotheistic) Devotional Love]: This type of love is included in Tawhîd al-Ulûhiyyah (Singling out Allâh with all types of worship). That is because (this type of love) is considered worship; no one has the true right to be worshipped except Allâh Alone—The Mighty, The Majestic. This type of love necessitates that a person has (complete) submission to, reverence for, and exaltation of Allâh (ﷻ). (This type of love) should result in a person being obedient to Allâh and His Messenger (ﷺ) and leaving off sins. It is only Allâh who is loved for His Inherent Self—The Mighty, The Majestic. As for other than Him, it will either be love for the sake of Allâh, such as loving the believers, or love *because* of Allâh—The Most High—such as loving the Masâjid, the time periods of worship, or other than that.

Allâh—The Most High—said:

﴿ وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ﴾

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[161] [Polytheistic Love]: Since (Devotional) Love is worship, whoever directs it to other than Allâh—The Most High—has associated partners (with Him), irrespective of whether it was directed to a jinn, a human, a sect, the dunyâ, innovation, or other than that; this is Major Polytheism, as (Sheikh al-Islâm) ash-Sheikh Muhammad bin 'Abdul-Wahhâb an-Najdî said: "As for he who takes a rival alongside Allâh, loving this rival with a love resembling his (necessary) love for Allâh, then it is considered Major Polytheism." [End Quote] As is explicit from the verse.

[162] Similar to one's love for Allâh in that it is Devotional Love. If it is not Devotional Love, then it is Sinful Love, as indicated by the verse in Surah at-Tawbah:

﴿ قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٢٤﴾ ﴾

"Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight... are dearer to you than Allâh and His Messenger (ﷺ), and striving hard and fighting in His Cause, then wait until Allâh brings about His Decision (torment). And Allâh guides not the people who are al-Fâsiqûn (the rebellious, disobedient to Allâh)." [At-Tawbah: 24]

"And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh." [Al-Baqarah: 165]

3. **Sinful Love:**[163] To love (that which is) unlawful or to love innovation. (This type of love includes) loving the disobedient sinners, newly invented matters, (impermissible) desires, and other than that from the types of love which oppose the (Islamic) Legislation.
4. **Natural Love:**[164] Such as loving one's children, one's family, one's self, wealth, and other than that from the permissible

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[163] **[Sinful Love]:** This type of love is the product of weak faith, because (in reality) love of Allâh—The Most High—and love of that which He hates, does not coexist in the heart of a believer with complete faith. As for what is reported in Sahîh al-Bukhârî (6780) that an intoxicated man used to be brought to the Prophet (ﷺ), and some of those present said: **"May the Curse of Allâh be upon him, how frequently is he brought (to the Prophet ﷺ)?! So the Messenger of Allâh (ﷺ) said: 'Do not curse him. By Allâh, indeed he loves Allâh and His Messenger'"**: this narration is evidence that a person who loves Allâh and His Messenger *may* fall into sin, (and may even sin) excessively. However, a (sinner) may love the sin, or he may hate the sin but his lower self gains control over him, and Allâh knows best.

[164] **[Natural Love]:** The proof for this is Allâh's statement—The Most High is He:

﴿ زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ ﴾

"Beautified for men is the love of things they covet; women, children..." [Âlî 'Imrân: 14]

This love is innately in the hearts of the creation, such as humans and other than them. If this (Natural Love) is coupled with the calculated intent to gain reward with Allâh (it is considered =

(matters). However, this love must remain natural. (Because) if love (of the aforementioned things) diverts a person from Allâh's obedience, causing him to leave off obligations, then it has (exceeded the bounds of Natural Love) and (in reality,) has become Sinful Love. (Furthermore,) if (the Natural Love) begins to take over a person's life, (dominating) his heart, whereas he loves (these things) as he loves (or should love Allâh) or maybe even more intensely, then (this Natural Love) has, in reality, become Polytheistic Love.[165]

worship) such as the one who loves his child, and desires to raise him in order that he may fight in the path of Allâh—The Most High—or the one who eats food in order to gain strength which will help him perform acts of obedience, and Allâh knows best.

[165] We have previously mentioned that it becomes Polytheistic (Love) if the love is Devotional Love for other than Allâh—The Most High.

تحريم دعاء غير الله

The Impermissibility of Invoking Other than Allâh[166]

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[166] Invoking other than Allâh, seeking that which only Allâh—The Most High—has the ability to do, is Major Polytheism. It removes a person from the religion, irrespective of whether the one being supplicated to is a living jinn, human being, or other than that. As for calling upon a present person for that which he (actually) has the ability to do, while believing that (this person is nothing more than) a means and (while having certainty) that all of the affairs are in Allâh's Hands—The Most High—then this is permissible, as Allâh—The Most High—said in reference to Mûsâ:

﴿ فَٱسْتَغَٰثَهُ ٱلَّذِى مِن شِيعَتِهِۦ ﴾

"The man of his (own) party asked him for help..."

[Al- Qasas: 15]

[See: Al-Qawl Al-Mufîd (The Explanation of Kitâb at-Tawhîd) by (Muhammad) bin (Sâlih) al-'Uthaymîn (1/260) and Al-Madkhal lidirâsât al-'Aqîdah (130 and other than that).]

The author has spoken extensively in this section due to the abundant deviation related to it amongst the people. In the (Qur'anic verses mentioned in this section) there is a clarification of the reality of those who are invoked alongside Allâh (ﷻ).

The Reality of Those Invoked Besides Allâh:

1. From amongst those who are invoked is he who has been expelled from Allâh's Mercy, such as the accursed devil. Thus (the one being invoked) does not possess the power to benefit himself, not to mention others, as found in the verses from Sûrah an-Nisâ' (117-118). =

2. The one invoked alongside Allâh—The Most High—does not possess the (independent ability) to benefit or harm (others). Rather, they don't even have the ability to benefit or harm themselves. They are from the general body of weak (and incapable) creation.
3. (Those being invoked) are deceased and incapable. They cannot create a fly, not to mention (bring about any) benefit or (repel any) harm (from themselves or others).
4. (Those being invoked) cannot hear those who call upon them, and even if they did, they would not be able to respond.
5. (Those being invoked) do not own (or possess) anything on earth, nor in the heavens, and on the Day of Judgment they will disavow and refute those who called upon them.

So these are the traits of those who are called upon (alongside Allâh).

The description of the one who supplicates to other than Allâh is detailed in the aforementioned verses, (summarized in the following points):

1. He is one who the devil has gained mastery over, leading him astray.
2. He does not obtain any benefit, or any help, neither aversion of any harm, nor anything else.
3. With his invocation to other than Allâh—The Most High—he is an oppressive disbelieving polytheist.
4. His invocation (to other than Allâh) is misguidance, falsehood, and stupidity.
5. He is from those destroyed and punished. =

Allâh—The Most High—said:

﴿ إِن يَدْعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَٰثًا وَإِن يَدْعُونَ إِلَّا شَيْطَٰنًا مَّرِيدًا ﴿١١٧﴾ لَّعَنَهُ ٱللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾ ﴾

"They (all those who worship others than Allâh) invoke nothing but female deities besides Him (Allâh), and they invoke nothing but Shaytân (Satan), a persistent rebel! Allâh cursed him. And he [Shaytân (Satan)] said: "I will take an appointed portion of your slaves." [An-Nisâ': 117-118]

Allâh—The Most High—said:

﴿ قُلْ أَنَدْعُوا۟ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰٓ أَعْقَٰبِنَا بَعْدَ إِذْ هَدَىٰنَا ٱللَّهُ كَٱلَّذِى ٱسْتَهْوَتْهُ ٱلشَّيَٰطِينُ فِى ٱلْأَرْضِ حَيْرَانَ لَهُۥٓ أَصْحَٰبٌ يَدْعُونَهُۥٓ إِلَى ٱلْهُدَى ٱئْتِنَا ۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۖ وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٧١﴾ ﴾

"Say (O Muhammad ﷺ): 'Shall we invoke others besides Allâh (false deities), that can do us neither good nor harm, and shall we turn on our heels after Allâh has guided us (to True Monotheism)?—like one whom the Shayâtîn (devils) have made to go astray, confused (wandering) through the

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6. Animosity will occur between him and those whom he called upon, which only increases his deep sorrow and grief (on) the Day of Judgment.
7. His example is that of a person who hangs his hopes on the weakest of things, such as a spider's web. And his example is that of a man who stands at the rim of a well, saying: "Come here, O water!"

earth, his companions calling him to guidance (saying): 'Come to us.'" Say: 'Verily, Allâh's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of all that exists.'" [Al-An'âm: 71]

Allâh—The Most High—said:

﴿ إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ أَمْثَالُكُمْ فَٱدْعُوهُمْ فَلْيَسْتَجِيبُوا۟ لَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٩٤﴾ ﴾

"Verily, those whom you call upon besides Allâh are slaves like you. So call upon them and let them answer you if you are truthful." [Al-A'râf: 194]

Allâh—The Most High—said:

﴿ وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَآ أَنفُسَهُمْ يَنصُرُونَ ﴿١٩٧﴾ ﴾

"And those whom you call upon besides Him (Allâh) cannot help you nor can they help themselves."
[Al-A'râf: 197]

Allâh—The Most High—said:

﴿ وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ ﴿١٠٦﴾ ﴾

"And invoke not besides Allâh, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Ẓâlimûn (polytheists and wrong-doers)." [Yûnus: 106]

Allâh—The Most High—said:

﴿ لَهُۥ دَعْوَةُ ٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَسْتَجِيبُونَ لَهُم بِشَىْءٍ إِلَّا كَبَٰسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَٰلِغِهِۦ ۚ وَمَا دُعَآءُ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ ﴿١٤﴾ ﴾

"For Him (Alone) is the Word of Truth (i.e., none has the right to be worshipped but Him). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not, and the invocation of the disbelievers is nothing but an error (i.e., of no use)." [Ar-Ra'd: 14]

Allâh—The Most High—said:

﴿ وَٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ لَا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَمْوَٰتٌ غَيْرُ أَحْيَآءٍ ۖ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾ ﴾

"Those whom they (al-Mushrikûn) invoke besides Allâh have not created anything, but are themselves created. (They are) dead, lifeless, and they know not when they will be raised up." [An-Nahl: 20-21]

Allâh—The Most High—said:

﴿ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِۦ هُوَ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٦٢﴾ ﴾

"That is because Allâh—He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). And verily Allâh—He is The Most High, The Most Great." [Al-Hajj: 62]

Allâh—The Most High—said:

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ فَٱسْتَمِعُوا۟ لَهُۥٓ ۚ إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَن يَخْلُقُوا۟ ذُبَابًا وَلَوِ ٱجْتَمَعُوا۟ لَهُۥ ۖ وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا لَّا يَسْتَنقِذُوهُ مِنْهُ ۚ ضَعُفَ ٱلطَّالِبُ وَٱلْمَطْلُوبُ ﴿٧٣﴾ ﴾

"O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allâh,

cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought." [Al- Hajj: 73]

Allâh—The Most High—said:

﴿ وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿١١٧﴾ ﴾

"And whoever invokes (or worships), besides Allâh, any other ilah (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kafirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters, etc.) will not be successful." [Al-Mu'minûn: 117]

Allâh—The Most High—said:

﴿ فَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَكُونَ مِنَ ٱلْمُعَذَّبِينَ ﴿٢١٣﴾ ﴾

"So invoke not with Allâh another ilâh (god) lest you be among those who receive punishment." [Ash-Shu'arâ: 213]

Allâh—The Most High—said:

﴿ وَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ ۘ لَآ إِلَٰهَ إِلَّا هُوَ ۚ كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ ۚ لَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾ ﴾

"And invoke not any other ilâh (god) along with Allâh, Lâ ilâha illa Huwa (none has the right to be worshipped but He). Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned." [Al-Qasas: 88]

Allâh—The Most High—said:

﴿ مَثَلُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثَلِ ٱلْعَنكَبُوتِ ٱتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ ٱلْعَنكَبُوتِ ۘ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾ إِنَّ ٱللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن دُونِهِۦ مِن شَىْءٍ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٤٢﴾ ﴾

"The likeness of those who take awliyâ' (protectors and helpers) other than Allâh is as the likeness of a spider, who builds (for itself) a house, but verily, the frailest (weakest) of houses is the spider's house; if they but knew. Verily, Allâh knows what things they invoke instead of Him. He is The All-Mighty, The All-Wise." [Al-'Ankabût: 41-42]

Allâh—The Most High—said:

﴿ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ ۚ وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ﴿١٣﴾ إِن تَدْعُوهُمْ لَا يَسْمَعُوا۟ دُعَآءَكُمْ ۖ وَلَوْ سَمِعُوا۟ مَا ٱسْتَجَابُوا۟ لَكُمْ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾ ﴾

"He merges the night into the day, and He merges the day into the night. And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allâh your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a *Qitmir* (the thin membrane over the date-stone). If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you

(O Muhammad ﷺ) like Him Who is the All-Knower (of everything)." [Fâtir: 13-14]

Allâh—The Most High—said:

﴿ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ ٱللَّهُ بِضُرٍّ هَلْ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَٰتُ رَحْمَتِهِۦ ۚ قُلْ حَسْبِىَ ٱللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ ﴿٣٨﴾ ﴾

"And verily, if you ask them: 'Who created the heavens and the earth?' Surely, they will say: 'Allâh (has created them).' Say: 'Tell me then, the things that you invoke besides Allâh, if Allâh intended some harm for me, could they remove His harm, or if He (Allâh) intended some mercy for me, could they withhold His Mercy?' Say: 'Sufficient for me is Allâh; in Him those who trust (i.e., believers) must put their trust.'" [Az-Zumar: 38]

Allâh—The Most High—said:

﴿ قُلْ أَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ ۖ ٱئْتُونِى بِكِتَٰبٍ مِّن قَبْلِ هَٰذَآ أَوْ أَثَٰرَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ صَٰدِقِينَ ﴿٤﴾ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ ٱلنَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَٰفِرِينَ ﴿٦﴾ ﴾

"Say (O Muhammad ﷺ to these pagans): 'Think! All that you invoke besides Allâh show me! What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful! And who is more astray than one who calls

(invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the Day of Resurrection), they (false deities) will become enemies for them and will deny their worshipping.'" [Al-Ahqâf: 4-6]

Allâh—The Most High—said:

﴿ وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾ ﴾

"And the Masâjid are for Allâh (Alone), so invoke not anyone along with Allâh." [Al-Jinn: 18]

Allâh—The Most High—said:

﴿ قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا ﴿٢٠﴾ قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ ﴾

"Say (O Muhammad ﷺ): 'I invoke only my Lord (Allâh Alone), and I associate none as partners along with Him.' Say: 'It is not in my power to cause you harm, or to bring you to the Right Path.'" [Al-Jinn: 20-21] The verses concerning this topic are numerous.

I. An-Nu'mân bin Bashîr (رضي الله عنه) reported that the Messenger of Allâh (ﷺ) said: "Ad-Du'â' (Supplication) it is al-'Ibâdah (i.e., worship)," then he (ﷺ) recited the verse:

﴿ وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾ ﴾

"And your Lord said: 'Invoke Me, [i.e., believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e., do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!'" [Ghâfir: 60]

[Collected by Abû Dâwûd in "The Book of Prayer" (2/161) hadîth no. (1479) as well as at-Tirmidhî in three locations:

- (Under) the Tafsîr of Surah al-Baqarah: (5/211) hadîth no. (2969)
- (Under) the Tafsîr of Surah Ghâfir: (5/374-375) hadîth no. (3247)
- And in "The (Book of) Supplications": (5/456) hadîth no. (3372)

(Likewise) Ibn Mâjah collected (this narration) in "(The Book of) Supplication" (2/1285) hadîth no. (3828) and its chain is authentic.][167]

2. 'Abdullâh bin 'Abbâs (ﷺ) reported that he rode behind the Messenger of Allâh (ﷺ) one day and the Messenger of Allâh (ﷺ) said to him: **"O young boy, indeed I shall teach you some important words of advice: 'Preserve Allâh, and Allâh will protect you. Preserve Allâh, and you will find Him in front of you. When you ask, (then certainly) ask Allâh; when you seek help, seek it from Allâh Alone. And know (O young boy) that if the entire Ummah gathered together in order to benefit you, they would not be able to benefit you except with that which Allah had already written for you. If they were to gather in order to afflict you with some type of harm, they would not harm you with anything, except with a thing that Allâh (had already) written to befall you. The pens have been lifted and the scrolls have dried."** [Collected by at-Tirmidhî in "The Descriptions of the Day of Standing" (section: 59), (4/667) hadîth no. (2516) as well as Ahmad (1/293, 303, and 307) with a good chain. Al-Albânî graded this narration to be authentic in Al-Mishkâh hadîth no. (5302) and in Zilâl al-Jannah hadîth no. (316). Ash-Sheikh al-Muhaddith Muqbil bin Hadî al-Wâdi'î—may Allâh have mercy on him—said in As-Sahîh Al-Musnad (1/489): "Authentic due to other narrations."][168]

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[167] Collected in (Muqbil's) Al-Jâmi' As-Sahîh (6/293). It has been declared authentic by al-Albânî in Sahîh at-Tirmidhî hadîth no. (2950). This narration is explicit in establishing that supplication is worship. Thus, it is impermissible to direct it to other than Allâh (ﷻ).

[168] Collected in Al-Jâmi' As-Sahîh (1/31) and Sahîh at-Tirmidhî (2516). The point of reference in the narration is (the Prophet's ﷺ statement): "When you ask, (then certainly) ask Allâh;" =

النذر عبادة و العبادة لا تكون إلا لله

An-Nadhr is (a Type of) Worship, and Worship is Only for Allâh[169]

meaning: (invoke Allâh) Alone, without any partners. Therefore it is impermissible to call upon other than Allâh for that which only Allâh has the ability to fulfill—far is He removed from all imperfections. And then, even after this multiplicity of evidence from the Qur'ân and the Sunnah, you do not cease to find within the Muslim ranks one who calls upon the dead, the jinn, the awliyâ', or others. One of them calls out saying, "O Khamsatâh" while another calls out "O Ibn Alwân" another calls saying "O Sayyida Zaynab" another calls out saying "O Jîlânî." If you only saw that which the Râfidhah Shî'ah, the Foolish Nation, does at the grave of Al-Husayn in terms of supplicating, invoking, and other than that from (the various types of) Major Polytheism (you would be astonished)! So may Allâh not reward the Sûfiyyah, the Râfidhah, and the Shî'ah with any good on behalf of the Muslims. There is no might and no power except with Allâh.

[169] النذر An-Nadhr (Vowing):

Linguistically: Imposition (i.e., to obligate or make binding). **Legislatively:** That a person obligates upon himself that which Allâh did not make binding upon him. Based on this, if a person vowed to perform an obligation from amongst the religious obligations, such as the five daily prayers, his vow would be considered useless because (the vowed act is) obligatory even if he did not make this vow.

Allâh—The Most High—said:

﴿ وَمَآ أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ فَإِنَّ ٱللَّهَ يَعْلَمُهُۥ ۗ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٢٧٠﴾ ﴾

"And whatever you spend for spending (e.g., in Sadaqah—charity, etc. for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all. And for the Ẓâlimûn (wrong-doers, etc.) there are no helpers." [Al-Baqarah: 270]

Allâh—The Most High—said:

﴿ إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّى نَذَرْتُ لَكَ مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٥﴾ ﴾

"(Remember) when the wife of 'Imrân said: 'O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this, from me. Verily, You are The All-Hearer, the All-Knowing.'"
[Âli 'Imrân: 35]

Allâh—The Most High—said:

﴿ قُلْ إِن تُخْفُوا۟ مَا فِى صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ ٱللَّهُ ۗ وَيَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٩﴾ ﴾

"Say (O Muhammad ﷺ): 'Whether you hide what is in your breasts or reveal it, Allâh knows it, and He knows what is in the heavens and what is in the earth. And Allâh is Able to do all things.'" [Âli 'Imrân: 29]

Allâh—The Most High—said:

﴿ يُوفُونَ بِٱلنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُۥ مُسْتَطِيرًا ﴿٧﴾ ﴾

"They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading."[170] [Al-Insân: 7]

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[170] These verses are evidence which prove that vowing is (indeed) legislated and that it is of two types: Restricted and Unrestricted. Unrestricted: Such as a person saying "By Allâh, it is binding upon me to do such and such."

Restricted: The vow which is restricted with some type of benefit (profit, or gain). It is that a person says for example: "By Allâh, it is binding upon me to do such and such a thing, if such and such a thing happens."

The first type is not disliked, while the second type is disliked due to the restriction (or conditional clause). This is that which is intended by the Prophet's (ﷺ) statement: **"It (i.e., a vow) does not prevent anything (that has to take place) but the property of a miser is spent (i.e., taken out) with it."** [Agreed upon on the authority of ('Abdullâh) bin 'Umar (رضي الله عنهما) hadîth no. (6693) in al-Bukhârî]

The vow divides into three types:

A. Legislatively Permissible: as has preceded.
B. Sinful: Such as making a vow to commit a sinful or innovated deed, and other than that from the things which are in opposition to (the religion).
C. Polytheistic: Such as making a vow to shrines, graves, (righteous) worshippers, jinn, (etc.) as indicated by the verses found in (Sûrah) al-An'âm and an-Nahl.

(Al-Amîr Muhammad bin Isma'îl) as-San'ânî—may Allâh, The Most High, have mercy on him—said: **"Every sound minded person knows that wealth is considered valuable by its owners, and they will not spend it except on something they feel is beneficial or that it repels some harm. Likewise, the one who makes a vow to the grave does not spend his wealth except for that reason; and this is a false (and corrupt) belief. It is that which the disbelievers of Quraysh were upon from vowing to idols** =

Allâh—The Most High—said:

﴿ وَجَعَلُوا۟ لِلَّهِ مِمَّا ذَرَأَ مِنَ ٱلْحَرْثِ وَٱلْأَنْعَٰمِ نَصِيبًا فَقَالُوا۟ هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَآئِنَا ۖ فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ إِلَى ٱللَّهِ ۖ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمْ ۗ سَآءَ مَا يَحْكُمُونَ ﴿١٣٦﴾ ﴾

"And they assign to Allâh a share of the tilth and cattle which He has created, and they say: 'This is for Allâh according to their pretending, and this is for our (Allâh's so-called) partners.' But the share of their (Allâh's so-called) 'partners' reaches not Allâh, while the share of Allâh

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and they are those who the Messenger (ﷺ) fought against." [End Quote, from Tathîr al-I'tiqâd]

Sheikh al-Islâm (Ibn Taymiyyah)—may Allâh, The Most High, have mercy on him—said: "Making a vow to other than Allâh—The Most High—such as vowing to idols, the sun, the graves, (etc.) is polytheism. It is not permissible to fulfill (such a vow). Rather, it is obligatory to repent from (such an act) and the one= who made this (type of) vow is a polytheist. If he dies in this state (he will remain in the Fire forever)."

Ash-Sheikh Sâlih al-Fawzân—may Allâh, The Most High, have mercy on him—said: "And with this, it becomes clear that presenting vows and offerings to these shrines and mausoleums is polytheism which has resulted from building on top of graves and constructing Masâjid over them. That is because the ignorant masses, once they saw that domes had been built over these graves, falsely assumed that (the inhabitants) of these graves (possess the power to) harm or benefit. (Consequently) they presented (various types) of vows (and offerings)." ['Aqîdah at-Tawhîd pg. (34)]

reaches their (Allâh's so-called) 'partners'! Evil is the way they judge!" [Al-An'âm: 136]

Allâh—The Most High—said:

﴿ وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ ۗ تَاللَّهِ لَتُسْـَٔلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ ﴿٥٦﴾ ﴾

"And they assign a portion of that which We have provided them unto what they know not (false deities). By Allâh, you shall certainly be questioned about (all) that you used to fabricate." [An-Nahl: 56]

'Âishah—may Allâh be pleased with her—reported that the Prophet (ﷺ) said: **"Whoever makes a vow to obey Allâh, he should obey Him; and whoever makes a vow to disobey Allâh, he should not disobey Him."** [Collected by al-Bukhârî in "The Book of Oaths and Vows" hadîth nos. (6318, 6322)]

I (the author) mention: Vowing for other than Allâh is a sin. Thus it is not permissible to fulfill (such a vow); whoever vows to disobey Allâh, he should not disobey Him, (as mentioned in the narration).[171]

[171] These evidences are proof for the obligation of fulfilling the legislated vow, or to (carry out) an expiation in the event of the unfulfilled vow. As for the Sinful Vow, it is not permissible to (make such a vow) nor is it permissible for a person to fulfill (such a vow). And based on the scholarly view of a group from the people of knowledge, it is obligatory for him to carry out the necessary expiation. [Translator's Note: See: Sûrah al-Mâ'idah: 89 for details about the prescribed expiation for an unfulfilled vow.]

تحريم الذبح لغير الله

The Impermissibility of Slaughtering for Other than Allâh[172]

'Alî bin Abî Tâlib (ﷺ) reported that the Messenger of Allâh (ﷺ) said: **"May Allâh's curse be upon the one who slaughters for other than (His sake)."** [Collected by Muslim at the end of "The Book of Sacrifices" hadîth no. (1978)]

Allâh—The Most High—said:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾ ﴾

"Say (O Muhammad ﷺ): 'Verily, my Salâh (prayer), my *Nusuk*, my living, and my dying are for Allâh, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.'"
[Al-An'âm: 162-163]

﴿ وَنُسُكِي ﴾ **"and my Nusuk"**: My sacrifice, my worship, and my pilgrimage.

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[172] اَلذَّبح Adh-Dhabh (Slaughtering):

Linguistically: Shedding blood.

Legislatively: Putting an end to the life of that which Allâh has made lawful to slaughter, in a specified manner, seeking The Face of Allâh—The Mighty, The Majestic. The abovementioned verses indicate that the fundamental ruling related to slaughtering is that it is a legislated act of worship in which the slave is obligated to carry it out sincerely for Allâh. Therefore, to direct (this act) to other than Allâh is Major Polytheism. [The Verdicts of the Permanent Committee (1/127)]

reaches their (Allâh's so-called) 'partners'! Evil is the way they judge!" [Al-An'âm: 136]

Allâh—The Most High—said:

﴿ وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ ۗ تَاللَّهِ لَتُسْـَٔلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ ﴿٥٦﴾ ﴾

"And they assign a portion of that which We have provided them unto what they know not (false deities). By Allâh, you shall certainly be questioned about (all) that you used to fabricate." [An-Nahl: 56]

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Allâh—The Most High—said:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾ ﴾

"Say (O Muhammad ﷺ): 'Verily, my Salâh (prayer), my *Nusuk*, my living, and my dying are for Allâh, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.'"
[Al-An'âm: 162-163]

﴿ وَنُسُكِي ﴾ **"and my Nusuk"**: My sacrifice, my worship, and my pilgrimage.

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[172] الذَّبح Adh-Dhabh (Slaughtering):

Linguistically: Shedding blood.

Legislatively: Putting an end to the life of that which Allâh has made lawful to slaughter, in a specified manner, seeking The Face of Allâh—The Mighty, The Majestic. The abovementioned verses indicate that the fundamental ruling related to slaughtering is that it is a legislated act of worship in which the slave is obligated to carry it out sincerely for Allâh. Therefore, to direct (this act) to other than Allâh is Major Polytheism. [The Verdicts of the Permanent Committee (1/127)]

Allâh—glory be to Him—said:

﴿ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ۝٢ ﴾

"Therefore turn in prayer to your Lord and sacrifice (to Him only)."[173] [Al-Kawthar: 2]

I (the author) mention: From the aforementioned evidences, it is understood that slaughtering is a (form) of worship, and worship must be done solely for Allâh. (Likewise we learn that) whoever slaughters for other than Allâh, (whether it be for) a jinn, a grave, or other than that, deserves to be cursed and distanced from Allâh's Mercy, unless he repents. (For certainly) the one who (Allâh grants success to) repent, Allâh (will) accept his

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[173] Slaughtering Divides into Four Categories:

A. Devotionally Legislated: This includes that which is slaughtered during the Days of al-Adhâ (al-Adâhî and al-Hady i.e., the animals slaughtered during Hajj season), al-'Aqîqah (the animal slaughtered on the seventh day following the birth of a new born), (likewise slaughtering) for (the purpose of) hospitality, increasing (the amount of meat in the house) for one's self and family.

B. Polytheistic: To slaughter for other than Allâh—The Most High. (Which includes) slaughtering for idols, graves, shrines, jinn, and other than that from the things which these people (i.e., the polytheists) do in order to obtain good or to ward off harm.

C. Unlawful: Such as slaughtering on the 15th Night of the Month of Sha'bân, while gambling, or (slaughtering) on the Prophet's Birthday—as they claim—and other (innovated, sinful or polytheistic) occasions like these.

D. Permissible: Such as slaughtering at a butcher shop; in reality it is considered slaughtering for Allâh—The Mighty, The Majestic. (Because) if it were slaughtered for other than Allâh, The Most High, it would be impermissible to eat it.

repentance: **"May Allâh's curse be upon the one who slaughters for other than (His sake)."**[174]

[174] The (Islâmic) Legislation has warned against slaughtering for other than Allâh—The Most High. (Sometimes this warning comes) in the form of cursing the one who slaughters: **[May Allâh curse the one who slaughters for other than Allâh]**. (Sometimes the warning) is by deeming it impermissible to slaughter in a place known to be a location where slaughtering occurs for other than Allâh, as found in the narration of Thâbit bin ad-Dahhâk (where it is reported) that a man vowed to slaughter a camel at Bawânah. So the Prophet (ﷺ) said: **"Does there reside there an idol from the idols of the Pre-Islâmic Period, which is worshipped beside Allâh?"** [Collected by Abû Dawûd hadîth no. (3313) and graded authentic by al-Albânî in Sahîh al-Jâmî' hadith (no. 2551)]

Meaning: If the (aforementioned) was present, it would not have been permissible to (fulfill such a vow in that location).

(Sometimes this legislative warning comes) by refuting the polytheists, those who slaughter for other than Allâh—The Most High—as it has been mentioned previously in the section of vowing. (And sometimes the warning comes) by deeming the consumption of any meat slaughtered in other than Allâh's Name to be unlawful. So all unlawfully slaughtered meats are (also) unlawful to eat.

Important Note: The author has explained this chapter with great detail in the larger printing of Al-Qawl Al-Mufîd. Reviewing it is necessary.

تحريم الحلف لغير الله

The Impermissibility of Swearing by Other than Allâh[175]

1. 'Abdullâh bin 'Umar (ﷺ) reported that the Messenger of Allâh (ﷺ) reached 'Umar bin al-Khattâb (ﷺ) while he was traveling with a convoy, and 'Umar (ﷺ) was swearing by his father. So the Prophet (ﷺ) called out to them saying: **"Indeed Allâh—The Mighty, The Majestic—prohibits you from swearing by your fathers. Therefore, whoever swears, he should either swear by Allâh or keep quite."**[176] [Collected by al-Bukhârî hadîth no. (6270) and Muslim hadîth no. (1646)] In another wording found in Muslim, hadîth no. (1646), 'Abdullâh bin 'Umar also

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[175] الحَلْف Al-Half (Swearing): To take an oath for the purpose of emphasizing a particular matter.

The Muslim scholars have unanimously agreed that swearing must only be by Allâh, His Names, and His Attributes; (they have agreed) that it is not permissible to swear by other than Allâh. These proofs, which the author mentioned, clearly indicate that. As for swearing by other than Allâh, the basic ruling is that it is Minor Polytheism, which does not remove a person from the fold of al-Islâm, unless the swearing person harbors within his heart some type of veneration for the created (person or thing) being sworn by, (a veneration) which resembles the (necessary) veneration for Allâh. In such a case, it is (actually) Major Polytheism. For indeed majesty, in its entirety, belongs solely to Allâh.

[176] This narration is understood to be *before* the prohibition (of swearing by other than Allâh). Then the prohibition came, and the Companions refrained (from swearing by other than Allâh), so much so that 'Umar (ﷺ) said: **"By Allâh, I have not sworn—meaning by other than Allâh—neither intentionally, nor relaying it from someone else."**

reports that the Messenger of Allâh (ﷺ) said: **"Whosoever swears, he should only swear by Allâh."**[177]

2. Abû Hurayrah (رضي الله عنه) reported that the Messenger of Allâh (ﷺ) said: **"Whosoever from amongst you swears, and while swearing says, 'By al-Lât and al-Uzza,' then he should say Lâ ilâha illa Allâh (None has the right to be worshipped except Allâh Alone). And whosoever says to his friend, 'Come here, let me gamble against you' then he should give charity with something (as an expiation)."**[178] [Collected by al-Bukhârî hadîth no. (4579) and Muslim hadîth no. (1647)]
3. Buraydah (رضي الله عنه) reported that the Messenger of Allâh (ﷺ) said: **"Whoever swears by his amânah (honesty, trust, his word etc.) then he is not from us."**[179] [Collected by Abû Dâwûd hadîth no. (3253) with an authentic chain. Al-Albânî graded this narration to be authentic in As-Sahîhah hadîth no. (94) as did Muqbil in Al-Jami' As-Sahîh (1/291).]

I (the author) mention: From these authentic prophetic narrations the impermissibility of swearing by other than Allâh becomes clear, such as swearing by one's word, (or his trust), one's life, by

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[177] This narration explicitly (establishes) the impermissibility of swearing by other than Allâh—The Most High. And although in times of necessity, swearing by Allâh—The Most High—is a legislated act of worship, the scholars have deemed it disliked to swear frequently because it can lead to having a small amount of regard for swearing by Allâh—Allâh knows best.

[178] If a 'slip of the tongue' occurs from a Muslim, like someone who has recently embraced Islâm, and other than that, he is called to hasten toward wiping away that (unintentional) 'slip of the tongue' by announcing at-Tawhîd (Islâmic Monotheism) for Allâh—The Most High. (He should also) strive against his own soul to leave off that mistake which has occurred from him.

[179] Swearing by one's honesty is impermissible, and how often do people swear by (their word or honesty) especially merchants.

the salt and bread[180], by prestige, parents, grandparents, the Ka'bah, the Prophet (ﷺ), brotherhood, (or swearing by) friendship, colleagueship, military rank, divorce, and other than that, (from that which the people swear by) instead of swearing by Allâh. (These narrations clearly establish) that it's not permissible to swear by other than Allâh. (Rather, one must swear by Allâh) Alone without any partners.

[180] **Translator's Note:** Al-Masna'î—may Allâh preserve him—informed us that this is a practice of some Yemeni common folk: Swearing by the salt and the bread which they may have just eaten.

هل المنجم ساحر
Is the Astrologer[181] a Magician?

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[181] ٱلْمُنَجِّم Al-Munajjim (The Astrologer): The person who claims to have knowledge of the Unseen and other than that by observing the stars and their movement.

ٱلتَّنْجِيم At-Tanjîm (Astrology): To draw conclusions about earthly events based on astronomical conditions, believing that (these astronomical conditions have) an effect on (those events). It is from the sciences of the magicians, the Jews, the polytheists, and the philosophers.

It has many manifestations. From them is to believe that what occurs on earth, such as rain, earthquakes, wind, happiness, wretchedness, death, life, etc., is (directly) influenced by the stars themselves, instead of Allâh—The Most High. Or (it is even to believe that they influence these events) *along* with Allâh—The Most High; this is Major Polytheism. The one who makes these statements claims to (have) knowledge of the Unseen. He is a disbeliever, because he has belied the Qur'ân and the Sunnah. (For indeed) no one knows the Unseen except Allâh—The Most High. The proofs (establishing this) are forthcoming in the section (about knowledge of the Unseen).

If a person believes that (these stars) are (merely a) means and that the affair (i.e., the decree and preordainment of everything) in its totality is in the Hand of Allâh, then this is Minor Polytheism because it leads to the first manifestation (i.e., the belief that the stars directly impact earthly events).

Important Note: Using the stars as (navigational) guides for military expeditions or for (distinguishing) the annual seasons—along with other things similar to this—is not included in the (prohibition).

'Abdullâh bin 'Abbâs (ﷺ) reported that the Messenger of Allâh (ﷺ) said: **"Whoever extracts knowledge of the stars, he has extracted a branch of magic. (As he learns) more (about the stars, he learns) more (of the branches of Magic)."**[182] [Collected by Abû Dâwûd in "The Book of Medicine" section (22) (4/226) hadîth no. (3905); Ibn Mâjah in "The Book of Manners" section (28) (1228), and Ahmad (1/227, 311) with an authentic chain.]

I (the author) mention: From this narration it becomes clear to you that every astrologer is a magician. (It also becomes clear) that as a person increases (in learning) astrology, he also increases (in his study) of magic. We seek refuge with Allâh from magicians (and) astrologers.

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[182] **"Whoever extracts knowledge:"** meaning whoever learns some knowledge from the unlawful science of astrology, he has fallen into learning a doctrine and component of the sciences of magic, due to (the fact that both these sciences) share in polytheism, the claim of (possessing) knowledge of the Unseen, deception, and speaking to the devils, the celestial bodies, and that which is similar to this.

(Sheikh al-Islâm) Ibn Taymiyyah—may Allâh, The Most High, have mercy on him—said: **"Certainly the Messenger of Allâh (ﷺ) has explicitly mentioned that knowledge of astrology is from the (branches of) magic."** [End Quote]

هل الساحر كافر

Is the Magician[183] a Disbeliever?

Allâh—The Most High—said:

﴿ وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَـٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَـٰنَ ۖ وَمَا كَفَرَ سُلَيْمَـٰنُ وَلَـٰكِنَّ ٱلشَّيَـٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَـٰرُوتَ وَمَـٰرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا۟ لَمَنِ ٱشْتَرَىٰهُ مَا لَهُۥ فِى ٱلْـَٔاخِرَةِ مِنْ خَلَـٰقٍ ۚ وَلَبِئْسَ مَا شَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ ۚ لَوْ كَانُوا۟

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[183] ٱلسِّحْر As-Sihr (Magic):

Linguistically: A thing whose cause is subtle and obscure. **Technical Usage:** Knots, incantations, and talismans (charms), with which a magician gains access to exploiting the devils in order for them to do actions intending to impact the bewitched person's body, imagination, and other than that. It is a reality not denied by anyone except an innovator. However, that (sorcerous impact) does not happen except by Allâh's permission—The Most High—and to Allâh (ﷻ) belongs a far reaching wisdom in allowing that to occur. In most cases Allâh does not allow them to have any effect on the righteous from amongst His slaves.

يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ خَيْرٌ ۖ لَّوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٣﴾

"They followed what the Shâyâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaymân. Sulaymân did not disbelieve, but the Shâyâtîn disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, 'We are only for trial, so disbelieve not (by learning this magic from us).' And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew. And if they had believed, and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!" [Al-Baqarah: 102-103]

I (the author) mention: From this noble verse—"...but neither of these two (angels) taught anyone (such things) till they had said, 'We are only for trial, so disbelieve not (by learning this magic from us)'—it becomes crystal clear that it is not possible for a person to learn magic unless he disbelieves. Once he disbelieves, he *then* (is able) to learn magic. So based on this noble verse, the magician is (indeed) a disbeliever. We seek refuge with Allâh from disbelief, apostasy, and from the actions of the people of the Hell-Fire.[184]

[184] The disbelief of a magician is by worshipping the devils, tearing apart the Mushaf, praying in a state of major ritual impurity, claiming knowledge of the Unseen, and other than =

تحريم اتيان الكهان و العرافين

The Impermissibility of Going to the Kuhhân (Soothsayers) and the 'Arrâfîn (Fortunetellers)[185]

1. 'Âishah—may Allâh be pleased with her—reported that some people asked the Messenger of Allâh (ﷺ) about the soothsayers. So the Messenger of Allâh (ﷺ) responded saying, **'It is nothing.'** So they said, 'O Messenger of Allâh, indeed at times they narrate things that we find true.' So the Messenger

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that from the things which the devils seek from those who they use from amongst the magicians.

Important Note: There is another form of magic which employs sleight of hand, drugs, and other than that. This is an unlawful act, (it is) one of the major sins, less than disbelief, unless there is a statement or action within it denoting disbelief—and Allâh knows best. [**Translator's Note:** As for the magic practiced by the magicians of Pharoah, it involved seeking the assistance of the jinn, and was certainly disbelief.]

[185] Fortunetelling, soothsaying, divination, augury, and other than that are all variations of magic, (sorcery), and deception, which in most cases takes place by way of the jinn, and in some cases it takes place by way of lying and plotting.

The First Type (which involves interaction with the jinn), (the one who practices it) is a disbeliever, (and is considered to be) from the categories of magicians, devil worshippers, and those who claim to have knowledge of the Unseen.

As for the second type (i.e., the one who practices magic through plotting and deception): If he claims to have knowledge of the Unseen, then he is also a disbeliever. We ask Allâh for wellness and safety.

of Allâh (ﷻ) said: **"That is a word from the truth, which a jinn snatches, then rumbles it into the ear of his follower like the rumbling of a hen, and mixes with it more than one hundred lies."**[186] [Collected by al-Bukhârî in three locations:

- At-Tibb, section (45) hadîth no. (5429)
- Al-Adab section (117) hadîth no. (5859)
- At-Tawhîd section (57) hadîth no. (7122)

Likewise it is collected by Muslim in "The Book of as-Salâm" (4/1750) hadîth no. (2228)]

2. Mu'âwiyah bin al-Hakam as-Sulamî (ﷺ) reported: "I said, 'O Messenger of Allâh, I have recently come out of al-Jâhiliyyah (the Days of Ignorance) and Allâh has brought to us al-Islâm. And indeed from amongst us are individuals who go to soothsayers. He (ﷻ) said, **'then do not visit them.'** (Mu'âwiyah) reported, 'I said: 'And from amongst us are individuals who consider (certain things) to be bad omens.' He (ﷻ) said, **'That is something which they find within themselves. So let it not prevent them (from doing a thing).'"**[187] [Collected by Muslim in two locations:

- "Al-Masâjid & the Places of Prayer" section (7) (1/381, 382) hadîth no. (735)

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[186] This narration is evidence that the soothsayers are the most dishonest and deceptive of the people. Then, (even with this being the case) it is unfortunate that some people disregard their lies, and hold on to their truth, which is less than one percent of the time. This is the result of a vacant heart, void of reliance, piety, and fear of Allâh—The Most High—and (this is the result of) being ignorant (of Him)—The Most High.

[187] Within this narration is that which establishes the impermissibility of going to the soothsayers and that it is from the Major Sins. Sometimes it is Minor Polytheism, which is the origin, and it may sometimes even be Major Polytheism. It is not possible for belief in Allâh and His Messenger to gather (in the heart) alongside belief in soothsayers and that which they inform about.

- "As-Salâm" section (35) (4/1748, 1749) hadîth no. (121)

3. Some of the wives of the Prophet (ﷺ) reported that the Prophet (ﷺ) said: **"Whoever visits a soothsayer, and then asks him about a thing, his prayer will not be accepted for 40 nights."**[188] [Collected by Muslim in "The Book of as-Salâm" Section (35) (4/1751) hadîth no. (2230)]

I (the author) mention: A kâhin (soothsayer) is one who informs people about the Unseen which has yet to happen. (These individuals include) the likes of Mahdî Amîn the Soothsayer and others. Likewise, they are those who inform the people about that which is inside the heart; you have learned the impermissibility of visiting them and that they are not upon anything, rather they are upon falsehood.

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[188] The Scholars explained that the intended meaning of this hadîth is, if a person comes to a soothsayer or others like him and merely asks him a question, while knowing that (the soothsayer) does not know the Unseen, and that they are liars, but merely wanted to ask: if his intended goal occurs than such and such, and if not than such and such. This type of visitor, the reward of his prayer is not written for him for forty days, although it is obligatory for him to pray; if he abandons (the prayer) he has disbelieved. As for the one who believes them (i.e., the soothsayers) and thinks that they have knowledge of the Unseen, this person is a disbeliever who has belied the Qur'ân, because no one knows the Unseen except Allâh—The Most High. The majority of those who go to the soothsayers are from this second type.

Important Note: Whoever visits them to expose their lies or to test them, they are not included in this threat (of not having their prayer accepted for forty days). For indeed the Messenger of Allâh (ﷺ) visited Ibn Sayyâd, and tested him as it is (reported) in al-Bukhârî and Muslim.

The 'Arrâf (fortuneteller) is the one who informs the people of the location of a lost or stolen item, and other than that from what has taken place, while its affair is hidden from the people. So they (i.e., the ignorant masses) come to these fortunetellers and (they) inform them about the location of the magic, or the lost or stolen item. (He informs) them about the thief, the magician, or other than that from the things which have occurred and may be unknown or hidden to them. Likewise, you have learned the impermissibility of visiting them, and that Allâh does not accept the prayer for forty nights of the person who goes to them (i.e., the fortunetellers) and asks them (about a thing). This is in order to punish them for perpetrating the crime of going to the soothsayers and fortunetellers. We seek refuge with Allâh from misguidance after guidance.

تحريم تعليق الحروز و التمائم

The Impermissibility of Affixing Amulets[189] and Good Luck Charms[190]

I. 'Uqbah bin 'Âmir al-Juhanî (ﷺ) reported that a group came upon the Messenger of Allâh (ﷺ) in order to pledge allegiance to him (ﷺ). He accepted the pledge of nine of them, and (did not accept the pledge of) one of them. So they said, **'O Messenger of Allâh, you have accepted the pledge of nine, and did not accept the pledge of this (one)? He (ﷺ) said, 'He is wearing an amulet.' (So the man) entered his hand, and removed (the amulet). Then he (ﷺ) accepted his pledge of allegiance. And he (ﷺ) said, 'Whoever affixes an amulet has committed polytheism.'"**[191] [Collected by Ahmad

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[189] الحروز Al-Hurûz (**Amulets**): From the Arabic verb which means to protect. It is that which the magician places on the neck of a sick person, an animal, or other than that for the purpose of "at-Taharruz" meaning protection from the evil eye, the jinn, etc. In using these amulets, one seeks aid from the jinn and (commits) clear polytheism.

[190] التمائم At-Tamâ'im (**"Good Luck" Charms**): From the Arabic verb which means to accomplish or to succeed in doing something; they are similar to amulets.

ٱلتَّمِيمَة At-Tamîmah (**The singular of "at-Tamâ'im"**): It is affixed in order to *accomplish* protection from the evil eye, magic, or jinn. (Sometimes) it is even affixed with the goal of making a woman beloved (and attractive) to her husband.

[191] In this prophetic narration is the establishment of Islâmic Monotheism amongst the people from the very beginning. So how *far* are the callers of innovation from the Prophetic Guidance! In this prophetic narration (is proof) that these charms, amulets, and other talismans are from Major =

(4/156) with a good chain and al-Hâkim (4/219). Al-Albânî graded this narration to be authentic in As-Sahîhah hadîth no. (492). Likewise, Muqbil graded it to be authentic in Al-Jami' As-Sahîh (2/294).]

2. 'Ubâdah bin Tamîm reported that Abâ Bashîr al-Ansârî informed him that he was with the Messenger of Allâh (ﷺ) while on a journey, and he reported that the Messenger of Allâh sent a messenger ordering: **"There shall not remain any necklace of string or any other kind of necklace around the necks of camels except that it is cut off."** [Collected by al-Bukhârî in "The Book of Military Expeditions" hadîth no. (2843) and Muslim in "The Book of Clothing" section (28) (3/1672-1673) hadîth no. (2115) and added "Mâlik said: that is (for protection) from the evil eye."]
3. Ruwayfi' bin Thâbit (رضي الله عنه) reported that the Messenger of Allâh (ﷺ) said: **"O Ruwayfi', perhaps you will live a long life after me. So inform the people that Muhammad is free from whoever twists (or) ties a knot in his beard, wears a string around his neck, or cleans (after relieving) himself with animal dung or bones."**[192] [Collected by an-Nasâ'î in "The Book of

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Polytheism. And (if a person were to say): 'I have only affixed them in order that they may be a means to repel harm or bring about good'; (we respond saying): 'This is, therefore Minor Polytheism,' because you have taken an impermissible means which leads to Major Polytheism. If you were truthful in faith, you would rid yourself of (these charms and amulets), because Allâh has made them unlawful, and commanded us to (use) the legislated forms of protection, which are the prescribed supplications, the legislated incantations, safeguarding the worship, etc.

[192] The point of reference from the narration is the Prophet's (ﷺ) statement, **"wears a string around his neck."** All of these talismans were present during the Pre-Islâmic Days of Ignorance. So when al-Islâm came, it forbade all of that. (Then over time) as centuries passed by, the people became weak, and this polytheism became widespread amongst the people, until Allâh enabled there to be callers of Truth and Sunnah. They waged war against that, as =

Adornment" section (12) (8/135-136), with an authentic chain, Ahmad (4/108-109), and Abû Dawûd hadîth no. (36). Likewise, this narration was authenticated by our Sheikh al-Albânî in Al-Mishkah no. (351) and Sahîh al-Jami' no. (7910).]

I (the author) mention: The prohibition of affixing amulets, charms, and talismans are derived from these prophetic narrations, regardless of whether that which is affixed is a bone, a horn, a shoe, hair, or other than that. Because *reliance* upon other than Allâh, *trusting* in other than Him, and having a belief in other than Allâh, giving regard to other than Allâh, having *confidence* in other than Allâh, (all of this is) association of partners with Him, as it is mentioned in the noble prophetic narration: **"Whoever affixes an amulet has associated partners with Allâh."**

I (the author) mention: From here it becomes clear to you (O reader) the danger of reading the following books:

1. Shams al-M'ârif
2. Al-Mandîl As-Sulaymânî
3. As-Sab'ah Al-'Uhûd
4. Hurûz al-Jawshin
5. Abû Ma'shar al-Falakî
6. Natîjah Falakî bayt al-Faqîh

And other than these books from the books of magic, misguidance, fortunetelling, and deception.[193]

We seek refuge with Allâh from being forsaken, and we ask Him for safety from misguidance.

their Messenger waged war against (these various manifestations of polytheism). So may Allâh reward them with the best of rewards.

[193] These words (are also) suitable for the previous section.

لا يعلم الغيب أحد إلا الله

No One Knows the Unseen Except Allâh[194]

Allâh—The Most High—said:

﴿ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ ﴾

"Nor will Allâh disclose to you the secrets of the Ghayb (Unseen)..." [Âli 'Imrân: 179]

Allâh—The Most High—said:

﴿ قُل لَّآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۚ قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾ ﴾

"Say (O Muhammad ﷺ): 'I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor I

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[194] ٱلْغَيْب Al-Ghayb (The Unseen):

Linguistically: That which is hidden from the eyes.

Legislatively: That which is hidden from the creation of the future and past matters. Knowledge of the Unseen is from Allâh's attributes, which is exclusive and unique to Him. So whoever claims to have partnership with Allâh in anything from (knowledge of the Unseen), whether it be through fortunetelling or other than that, or if someone believes a person who makes such claims, they have certainly ascribed to Allâh a partner in that which is from His unique attributes. (Likewise) this person has belied the Qur'ân and the Sunnah. Thus, his disbelief is of the most severe type, and his polytheism is of the greatest of forms.

Important Note: The intended meaning of knowledge of the Unseen is the absolute unseen. As for that which the jinn steal, this is only after Allâh—The Most High—informed the angels, so the jinn then steal it; they lie and add (to it).

tell you that I am an angel. I but follow what is revealed to me by inspiration.' Say: 'Are the blind and the one who sees equal? Will you not then take thought?'" [Al-An'âm: 50]

Allâh—The Most High—said:

﴿ قُل لَّآ أَمۡلِكُ لِنَفۡسِي نَفۡعٗا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُۚ وَلَوۡ كُنتُ أَعۡلَمُ ٱلۡغَيۡبَ لَٱسۡتَكۡثَرۡتُ مِنَ ٱلۡخَيۡرِ وَمَا مَسَّنِيَ ٱلسُّوٓءُۚ إِنۡ أَنَا۠ إِلَّا نَذِيرٞ وَبَشِيرٞ لِّقَوۡمٖ يُؤۡمِنُونَ ١٨٨ ﴾

"Say (O Muhammad ﷺ): 'I possess no power of benefit or hurt to myself except as Allâh wills. If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.'" [Al-A'râf: 188]

Allâh—The Most High—said:

﴿ وَلَآ أَقُولُ لَكُمۡ عِندِي خَزَآئِنُ ٱللَّهِ وَلَآ أَعۡلَمُ ٱلۡغَيۡبَ وَلَآ أَقُولُ إِنِّي مَلَكٞ ﴾

"And I do not say to you that with me are the Treasures of Allâh, 'Nor that I know the unseen; nor do I say I am an angel..." [Hûd: 31]

Allâh—The Most High—said:

﴿ قُل لَّا يَعۡلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ ٱلۡغَيۡبَ إِلَّا ٱللَّهُۚ وَمَا يَشۡعُرُونَ أَيَّانَ يُبۡعَثُونَ ٦٥ ﴾

"Say: 'None in the heavens and the earth knows the Unseen except Allâh, nor can they perceive when they shall be resurrected.'" [An-Naml: 65]

Allâh—The Most High—said:

﴿ فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِۦٓ إِلَّا دَآبَّةُ ٱلْأَرْضِ تَأْكُلُ مِنسَأَتَهُۥ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلْجِنُّ أَن لَّوْ كَانُوا۟ يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا۟ فِى ٱلْعَذَابِ ٱلْمُهِينِ ﴿١٤﴾ ﴾

"Then when We decreed death for him (Sulaymân), nothing informed them (i.e., the jinn) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment." [Saba': 14]

Allâh—The Most High—said:

﴿ ۞ وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ ﴾

"And with Him are the keys of all that is hidden, none knows them but He." [Al-An'âm: 59]

Allâh—The Most High—said:

﴿ فَقُلْ إِنَّمَا ٱلْغَيْبُ لِلَّهِ ﴾

"Say: 'The Unseen belongs to Allâh Alone...'" [Yûnus: 20]

Allâh—The Most High—said:

﴿ وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ﴾

"And to Allâh belongs the Unseen of the heavens and the earth." [Hûd: 123]

Allâh—The Most High—said:

﴿ عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾ ﴾

"(He Alone is) the All-Knower of the Unseen, and He reveals to none His Ghayb (Unseen)."[195] [Al-Jinn: 26]

Allâh—The Most High—said:

﴿ قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُوا۟ ۖ لَهُۥ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ﴾

"Say: 'Allâh knows best how long they stayed. With Him is (the knowledge of) the Unseen of the heavens and the earth...'"[196] [Al-Kahf: 26]

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[195] This verse indicates that knowledge of the Unseen belongs exclusively to Allâh Alone. Perhaps He may disclose to some of His creation certain things from the knowledge of the Unseen for a wisdom, such as the prophets and the angels, which is indicated by the following verse:

﴿ عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾ ﴾

"(He Alone is) the All-Knower of the Unseen, and He reveals to none His Ghayb (Unseen)." [Al-Jinn: 26]

Al-Hâfith (Ibn Hajr)—may Allâh, The Most High, have mercy on him—said: "Knowledge of the Unseen is an attribute exclusive to Allâh, The Most High. (As for) that which the Prophet (ﷺ) used to inform about from the Unseen, (it) is (only) by Allâh informing Him, and not that he was autonomous in his knowledge of that." [See: Al-Fath (9/203) by way of the Large Printing of Al-Qawl Al-Mufid.]

Likewise the angels: Allâh—The Most High—may inform them about whatever He wills, based on a wisdom that He has determined. Free is He from all imperfections.

[196] These verses, which the author mentions, (prove) that the prophets, the angels, and the jinn do not know the Unseen, and (likewise) the fortunetellers and astrologers are even further away from having any knowledge of the Unseen.

'Abdullâh bin 'Umar (ﷺ) reported that the Messenger of Allâh (ﷺ) said: **'There are five keys to the Unseen; none knows them except Allâh:**

1. No one knows what tomorrow holds, except Allâh.
2. No one knows that which the womb contains, except Allâh Alone.
3. No soul knows what it will accomplish tomorrow, and no soul knows in which land it will die.
4. No one knows when the rain will fall, except Allâh.
5. No one knows when The Hour will be established except Allâh.[197] [Collected by al-Bukhârî hadîth nos. (992, 4351, 4420, 4500, 6944). Likewise (this narration) was collected by Ahmad (2/52).]

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[197] **The Five Keys of the Unseen** which are mentioned in this great narration:

1. **No one knows with certainty that which will occur tomorrow,** whether it be (what will take place) with oneself or with the entire creation. As for what may be said about (the affairs of tomorrow, it is nothing more than) assumptions and expectations.
2. **No one knows that which the womb contains except Allâh Alone:** then Allâh informs the Angel—(who is entrusted to the womb)—concerning that. After the soul is blown, Allâh allows the people to know the gender, whether male or female, but (He) does not allow them to know the other (decreed matters) such as (whether this person will be from amongst the) wretched, the happy, (or information about their) lifespan, (their) death, (etc.). So the (aforementioned) narration—in reconciling between the proofs—is understood to refer to (knowledge of that which is in the womb) *before* the soul is blown therein.
3. **No one knows in which land they will die:** If Allâh wants to take someone's soul in a particular land, He will make for (the slave) a (dire) need to travel to that region. =

I (the author) mention: From these noble verses and honorable prophetic narrations, the falsehood, misguidance and (utter) criminal deceit of the fortunetellers, soothsayers, and astrologers becomes clear to the wise reader. (Examples of these individuals include) Mahdî Amîn,[198] the woman of al-Wusûf, al-Majabbah, and Quwayr,[199] (i.e., names of various villages in Wusâb al-Asfal) and other than them from the fortunetellers. (It also becomes clear) that none knows the Unseen except Allâh, Alone without any partners.

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4. **No one knows, with certainty, when the rain will fall, except Allâh Alone:** As for what is referred to as the weather (forecast), it is (merely) assumptions; perhaps the (forecast) may err more than not. As for the agricultural seasons such as summer and autumn, (people may speculate that there will be a rain fall at these certain times of year). (However) obtaining rain in these (seasons, after the people have speculated that it will in fact rain) is from the people becoming accustomed to (it raining in these months, and not that they have knowledge of the Unseen). And perhaps it (may be decreed) that there is no rain (in these seasons). Thus the affair belongs completely to Allâh—The Most High. And no one has any knowledge of the Unseen as it relates to rain at all. (In addition to this) no one knows the (exact) location where the rain will fall nor how.
5. **(No one has) knowledge of the Hour:** It is clear that it is from knowledge of the Unseen. No one opposes (this creed) except the heretics, the disbelievers, and some of the apocalyptic visionaries from the Muslims, such as the author of The Lifespan of the Muslim Ummah.

[198] He was in al-Hudaydah—may Allâh *not* have mercy on him—(located) in Bayt al-Faqîh, Yemen (a City in the Hudaydah Governate of Yemen).

[199] These are fortunetellers located (in these various villages) in Wusâb al-Asfal—may Allâh eradicate (and uproot them).

وجوب التوكل على الله وحده

The Obligation of Relying Upon Allâh Alone[200]

Allâh—The Most High—said:

﴿ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ ﴿١٥٩﴾ ﴾

"Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him)."[201] [Âli 'Imrân: 159]

Allâh—The Most High—said:

﴿ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٨١﴾ ﴾

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[200] ٱلتَّوَكُّل At-Tawakkul (Relying upon Allâh or Trusting in Him):

Linguistically: To appoint (authorize, confer, or trust someone to do something).

Legislatively: The heart's dependence upon Allâh—The Most High—in repelling harm, bringing about good, (along with) entrusting all affairs to Allâh Alone, while (simultaneously) taking on the legislatively permissible means.

[201] Both (the command to) trust in Allâh *and* (to take) on the legislated means is mentioned together in this verse. The same is indicated by the verse in (Sûrah) al-Anfâl, al-Mâ'idah, and likewise the narration of 'Umar bin al-Khattâb (ﷺ).

Sheikh al-Islâm (Ibn Taymiyyah) said: **"Relying upon the means is polytheism, and leaving off the means is insulting the legislation."** [End Quote]

Therefore that which is legislated is to trust in Allâh while taking on the means.

"So turn aside from them (do not punish them), and put your trust in Allâh. And Allâh is Ever All-Sufficient as a Disposer of affairs." [An-Nisâ': 81]

Allâh—The Most High—said:

﴿ ۞ وَإِن جَنَحُوا۟ لِلسَّلْمِ فَٱجْنَحْ لَهَا وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦١﴾ ﴾

"But if they incline to peace, you also incline to it, and (put your) trust in Allâh. Verily, He is The All-Hearer, The All-Knower." [Al-Anfâl: 61]

Allâh—The Most High—said:

﴿ وَتَوَكَّلْ عَلَى ٱلْحَىِّ ٱلَّذِى لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِۦ ۚ وَكَفَىٰ بِهِۦ بِذُنُوبِ عِبَادِهِۦ خَبِيرًا ﴿٥٨﴾ ﴾

"And put your trust (O Muhammad ﷺ) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves."[202] [Al-Furqân: 58]

Allâh—The Most High—said:

﴿ وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٢١٧﴾ ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ﴿٢١٩﴾ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٢٢٠﴾ ﴾

"And put your trust in The All-Mighty, The Most Merciful, Who sees you (O Muhammad ﷺ) when you

[202] In this verse (is evidence) establishing the obligation of relying upon Allâh, as well as a clarification of the misguidance of the polytheists, their followers, and the grave worshippers who place their trust in a (mere) dead corpse, bones, and others from the creation, (those) who do not possess the power to give life, death, or to resurrect (the dead).

stand up (alone at night for Tahajjud prayers). And your movements among those who fall prostrate (along with you to Allâh in the five compulsory congregational prayers). Verily! He, only He, is The All-Hearer, The All-Knower."[203] [Ash-Shu'arâ: 217-220]

Allâh—The Most High—said:

﴿ فَتَوَكَّلْ عَلَى ٱللَّهِ ۖ إِنَّكَ عَلَى ٱلْحَقِّ ٱلْمُبِينِ ﴿٧٩﴾ ﴾

"So put your trust in Allâh; surely, you (O Muhammad ﷺ) are on manifest truth." [An-Naml: 79]

Allâh—The Most High—said:

﴿ وَقَالَ مُوسَىٰ يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوٓا۟ إِن كُنتُم مُّسْلِمِينَ ﴿٨٤﴾ فَقَالُوا۟ عَلَى ٱللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٨٥﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٨٦﴾ ﴾

"And Mûsâ said: 'O my people! If you have believed in Allâh, then put your trust in Him if you are Muslims (those who submit to Allâh's Will).' They said: 'In Allâh we put our trust. Our Lord! Make us not a trial for the folk who are Ẓâlimûn (polytheists and wrong-doing) (i.e., do not make them overpower us). And save us by Your Mercy from the disbelieving folk.'"[204] [Yûnus: 84-86]

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[203] And trust in Al-'Azîz (The All-Mighty), who has complete (perfect) Might, the One who is Most Merciful with you, thus He will not neglect you.

[204] These two verses establish the obligation of relying upon Allâh: True Faith is not complete without (placing one's trust in Him).

('Abdur-Rahmân) as-Sa'dî—may Allâh, The Most High, have mercy on him—said: "(An individual's) faith and Tawhîd will strengthen according to the strength of their reliance upon Allâh." [End Quote: Al-Qawl As-Sadîd] =

Allâh—The Most High—said:

﴿ قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ ۚ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾ ﴾

"Two men of those who feared (Allâh and) on whom Allâh had bestowed His Grace said: 'Assault them through the gate, for when you are in, victory will be yours, and put your trust in Allâh if you are believers indeed.'"
[Al-Mâ'idah: 23]

'Umar bin al-Khattâb (ﷺ) reported that he heard the Prophet of Allâh (ﷺ) say: **"If you all relied upon Allâh with a truthful reliance, He would have certainly provided for you as He provides for the birds; they leave in the morning with empty bellies, and return in the evenings full."** [A good hadîth, collected by at-Tirmidhî in "az-Zuhd," section (33) (4/573) no. (2344), Ibn Mâjah in "az-Zuhd," section (14) (2/1394) no. (4164), and Ahmad (1/30) and this is his wording. Likewise, al-Hâkim collected this narration (4/318). The Great Scholar of Shâm, ash-Sheikh al-Albânî graded this narration to be authentic in As-Sahîhah no. (310) and the Great Scholar of Yemen, ash-Sheikh al-Wâdi'î graded it to be a good narration in Al-Jâmi' As-Sahih (6/328).][205]

The author of Fath al-Majîd (i.e., 'Abdur-Rahmân bin Hasan Âli ash-Sheikh) said: **"Allâh combines between at-Tawakkul and al-Islâm, at-Tawakkul and al-Imân, at-Tawakkul and worship, and (he combines between) at-Tawakkul and guidance. So it becomes apparent that relying upon Allâh is the foundation of every level of al-Imân; True Faith and its actions do not stand except on a leg of at-Tawakkul."** [End Quote]

[205] Since *at-Tawakkul* is considered worship, it is obligatory that it be sincerely for Allâh—The Mighty, The Majestic. Whoever relies upon other than Allâh, he is a polytheist, (a perpetrator of) Major Polytheism, as is the state of the grave worshippers, and many of the Sûfiyyah and the extreme Râfidhah. Whoever relies=

تعريف البدعة

The Definition of al-Bid'ah[206]

Innovation is any belief, statement, or action introduced after the death of the Prophet (ﷺ), with the intention of worshipping and seeking nearness (to Allâh), which is not substantiated by the Book (of Allâh), the (Prophetic) Sunnah, nor the Consensus of the Pious Predecessors.

The Five Categories of Innovation: *All* of them are misguidance, and some categories are worse than others:[207]

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upon the means *along* with relying upon Allâh—The Most High—he has committed Minor Polytheism; such as those who rely upon a ruler or a businessman in that which they *have* the ability to do. That is because it is not permissible to rely upon other than Allâh—The Most High. That which is legislated is to single out Allâh—The Mighty, The Majestic—with one's reliance and dependence, while taking on the means, whether it be by way of intermediary—such as seeking help from the ruler in warding off an enemy, or without an intermediary—such as pursuing a business venture to produce revenue, and Allâh is He from whom aid is sought.

[206] البدعة Al-Bid'ah **(Innovation):**

Linguistically: That which is invented without a previous example.

There are a number of Legislative Definitions: That which the author mentioned is comprehensive and exclusive.

Ash-Sheikh (Muhammad bin Sâlih) al-'Uthaymîn—may Allâh, The Most High, have mercy on him—said: **"The distinguishing feature (of innovation) is that it is to worship Allâh with that which has not been legislated."** [End Quote: Al-Majmû' (2/291)]

The categorization of innovation into that which takes you out of the fold of al-Islâm and that which does not is forthcoming at the end of the book.

1. **Creedal Innovation:**[208] Every creed (or belief) that opposes the Book (of Allâh) and the (Prophetic) Sunnah.
2. **Verbal Innovation:**[209] Every statement, that a person utters out (of devotion) and worship (to Allâh), which opposes the Book (of Allâh) and the (Prophetic) Sunnah.
3. **Physical Innovation:**[210] Every movement that occurs from a person, out of (devotion) and worship, which opposes the Book (of Allâh) and the (Prophetic) Sunnah.

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[207] This is a precise expression; within it is a refutation of those who deem (*some* innovation) to be good. (For indeed, *every*) innovation is misguidance.

[208] [**Creedal Innovation**]: It may be a creed which removes a person from the fold of al-Islâm, such as the belief that it is permissible to worship other than Allâh—The Most High—or the belief that someone (other than Allâh) knows the Unseen, or that Allâh's legislation is not suitable for the people.

And perhaps it may be a belief that does not remove a person from the fold of al-Islâm, such as the innovation of the Khawârij, (some of) the innovation of the Sûfiyyah, the Hizbîyyîn, etc.

[209] [**Verbal Innovation**]: From this (type) is that which removes a person from the fold of al-Islâm, such as (the statement) of incarnation (i.e., the belief that God takes the form of the creation, e.g. the Christians' belief about Jesus, the Nation of Islâm's belief about Fard Muhammad, the Rastafarians' belief about Haile Selassie, etc.), pantheism (i.e., the belief that God is everything), the belief that the Qur'an is created, or the statement that the dead benefit or harm beside Allâh, etc. (And from this type of innovation) is that which causes a person to be a wicked sinner (but does not remove him from the fold of al-Islâm), such as verbally uttering one's intentions, celebrating the Prophet's Birthday, calling the adhân saying: "come to the best of deeds" (as the Shî'ah say), etc.

[210] [**Physical Innovation**]: Such as dancing while supplicating, traveling (on a journey) to graves, communal i'tikâf, etc. The innovation may be that which removes a person from the fold =

4. **Monetary Innovation:**[211] All money spent (out of devotion) and worship, towards a thing which opposes the Book of (Allâh) and the (Prophetic) Sunnah.
5. **Abstentious Innovation:**[212] It is everything that is devotionally left off from the religion, or from what (Allâh has made) lawful, such as the one who abstains from marriage or eating meat, out of devotion or (in pursuit) of celibacy.

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of al-Islâm, such as slaughtering for other than Allâh, wallowing in a shrine's dirt, or prostrating to an idol.

[211] **[Monetary Innovation]:** It is of two types.

The First Type: That which removes a person from the fold of al-Islâm, such as a making a (monetary) vow to other than Allâh—The Most High—and offering sacrifices and money to the dead, the jinn, or other than them.

The Second Type: That which does not remove a person from the fold of al-Islâm, such as spending wealth to build domes over top of graves, decorating Masâjid, aiding sectarian groups, (supporting) democratic elections, etc.

[212] **[Abstentious Innovation]:** From this innovation is that which is (actual Major) Disbelief such as leaving off using the Sunnah as an evidence, as is the state of the Qur'âniyyûn and the Râfidhah. Likewise, the one who abandons the prayer such as the extreme Sûfiyyah, (claiming) that he has reached the level of "certainty"; also the one who leaves off the Qur'ân and the Sunnah (claiming that) he acquires knowledge from Allâh directly, as is found with the Sûfiyyah as well. Likewise, from this type of innovation is that which does not reach the level of polytheism and disbelief, such as leaving off the (daily) congregational and Friday prayer as the Khawârij and the Râfidhah do, leaving off seeking knowledge as is the case with Jama'ah at-Tablîgh, and other than that.

Important Note: Innovation has other categories. We have explained them in detail in our larger explanation, and to Allâh belongs the praise and favor.

احذروا البِدَعُ

Be Cautious of al-Bida'![213]

1. 'Âishah—may Allâh be pleased with her—reported that the Messenger of Allâh (ﷺ) said: **"Whoever introduces something into this affair of ours which is not from it, it is rejected."** [Collected by al-Bukhârî hadîth no. (2550) and Muslim hadîth no. (1718). In the narration found in Muslim is the wording, **"Whoever does an action, not in accordance with this affair of ours, then it is rejected."**][214]
2. Jâbir bin 'Abdillâh (رضي الله عنه) reported: "When the Messenger of Allâh (ﷺ) used to give a sermon, he (ﷺ) would say: **'To proceed: for indeed the best of speech is the Speech of Allâh, and the best of guidance, is the guidance of Muhammad, and the worse of all affairs are newly invented matters (in the religion); [every newly invented matter is an innovation]. Every innovation is misguidance [and all misguidance is in the Fire].'"**[215] [Collected by Muslim in "The Friday Prayer" hadîth no.

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[213] The author has written extensively, such that there is no need for abundant commentary.

[214] In this great narration there is a refutation against *all* innovation, of its various types (and manifestations). For this reason some scholars consider (this narration) to be half of the religion.

[215] His (ﷺ) statement, **[And all misguidance is in the Fire]**: Meaning—the innovator is threatened with the Fire. This narration indicates that innovation is from the most severe of the Major Sins. So be cautious of (innovation) and those who call to it.

A benefit: Ibn al-Qayyim—may Allâh, The Most High, have mercy on him—said: **"Indeed innovation gradually develops from minor to major, until (eventually) the perpetrator slips from the religion as hair falls out of (the head) of the elderly."**

(867) (2/592), and the wording belongs to him. (Likewise,) an-Nasâ'î collected (this hadîth) in "The Two 'Îds" section: (22) (3/188-189). The two additions inside the brackets are from his collection.]

O my Muslim brother, ponder over these two noble and authentic prophetic narrations—which came from the Prophetic Light—and study (these texts) carefully. You will find for yourself a cure within them, if Allâh so wills. (You will find a cure) from every innovation introduced into the Religion of Allâh. That is because the Messenger of Allâh (ﷺ) ruled that *every* innovation is misguidance. He (ﷺ) did not say *some* innovation (is misguidance) and that some (is *not* misguidance). Rather he (ﷺ) said, **"*all* (innovation)."** And the word "all," O my dear Muslim brother, is from the words which denote generality.

Likewise his (ﷺ) statement: **"Whoever does an action, not in accordance with this affair of ours, then it is rejected,"** means not accepted, (turned down). He (ﷺ) *did not* say that (a deed's acceptability) is based on an individual's intention (alone). Rather he ruled that the action is rejected (if it includes innovation). So if a person says to you: "Every innovation is *not* misguidance, and every affair introduced into the religion is *not* rejected," then say to him, "Who is more knowledgeable, you or the Messenger of Allâh?!" "Who is more righteous, you or the Messenger of Allâh?!" If he supports that which is explicit from these two narrations, believes in them, and acts upon (these texts) than that is (for his own benefit). But if he continues and persist upon his first position, that all innovation is not misguidance, and that not *all* newly introduced affairs are rejected, then say to him: "Indeed the Messenger of Allâh (ﷺ) is on one side saying, **"every innovation is misguidance,"** and **"whoever does an action, not in accordance with this affair of ours, then it is rejected;"**[216] and you

[216] Most often the admonishment does not benefit those who have opposed the Sunnah, due primarily to their stubbornness against the Truth and its people. =

are on another side saying, "all innovation is not misguidance, and not all newly introduced matters are rejected." Then (also) say to him, "these (beliefs of yours) oppose the Messenger (ﷺ)." And remind him of Allâh's statement:

﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿١١٥﴾ ﴾

"And whoever contradicts and opposes the Messenger (ﷺ) after the path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell—what an evil destination." [An-Nisâ': 115]

O Allâh, take our lives while (we are holding fast to Your Book) and the (Prophetic) Sunnah, and save us from all innovation, O Lord of all the worlds.

Ash-Sheikh Muqbil—may Allâh, The Most High, have mercy on him—said: **"Whoever is stubborn, we turn away from him."** [End Quote: This is Our Da'wah, this is Our Creed]

So it is obligatory upon every Muslim who wants to safeguard his creed and his religion to warn from the People of Innovation and their gatherings.

حكم بناء القباب و المشاهد على القبور

The Ruling on Building Domes & Tombs Over Graves

1. Jâbir bin 'Abdillâh (ﷺ) reported that: "The Messenger (ﷺ) forbade the plastering of graves, using them as sitting places, or building over them."[217] [Collected by Muslim hadîth no. (970)]
2. Abû al-Hayyâj al-Asadî (ﷺ) reported: "Alî (ﷺ) said to me (ﷺ), 'Should I not dispatch you on the same mission that Allâh's Messenger (ﷺ) dispatched me? 'Do not leave a statue without obliterating it, or a high grave without leveling it." And in another wording of Muslim, "...and not an image without defacing it." [Collected by Muslim hadîth no. (969)]

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[217] Ibn Taymiyyah—may Allâh, The Most High, have mercy on him—said: "And these worthless shrines have been placed to compete with the Houses of Allâh—The Most High. (They have been erected) in veneration of that which Allâh has not revered, in devotion to that which does not benefit nor harm. (They have been) placed in order to dissuade the creation from the path of Allâh—The Most High." [Iqtidâ as-Sirât al-Mustaqîm, pg. (319)]

Ash-Sheikh Sâlih al-Fawzân—may Allâh, The Most High, preserve him—said: "And with this, it becomes clear that presenting vows and offerings to these shrines and mausoleums is polytheism which has resulted from building over top of graves, and constructing Masâjid above them. That is because the ignorant masses, once they saw that domes had been built over these graves, falsely assumed that (the inhabitants) of these graves (possess the power to) harm or benefit. (And consequently) they (i.e., the ignorant masses) presented (various types) of offerings." [Aqidah at-Tawhîd pg. (34)]

Ash-Sheikh Muqbil—may Allâh, The Most High, have mercy on him—said: "Only a Sûfî, a Râfidhî, or one influenced by them would build a dome above a grave." [End quote]

I (the author) mention: The following (benefits) are derived from these two narrations:

1. The impermissibility of building over graves[218]
2. The impermissibility of plastering (graves)[219]
3. The impermissibility of taking (graves) as sittings places
4. The impermissibility of depicting things which have souls[220]
5. The obligation of effacing images of objects that have souls
6. The obligation of destroying that which was built over graves

Al-'Allâmah ash-Shawkânî—may Allâh, The Most High, have mercy on him—said: "If (the aforementioned) becomes established to you, you (then) realize that the Messenger of Allâh (ﷺ) sometimes cursed those who erect graves, and build domes, Masâjid, and shrines upon them, as has been mentioned. Sometimes he (ﷺ) said: **'May the anger of Allâh intensify against a people who take the graves of their Prophets as places of worship.'**

So he (ﷺ) supplicated against them that Allâh's Anger would intensify against them because of the crime they committed. And that (narration) is authentically reported in the Sahîh. Sometimes the Prophet (ﷺ) (explicitly) forbade (such acts); sometimes he dispatched (delegates) to destroy (these graves); and other times he (described it) as the actions of the Jews and Christians.'

Other times he (ﷺ) said, **"do not take my grave as an idol."** And sometimes he (ﷺ) said, **"do not take my grave as an 'îd"** (a festive

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[218] Irrespective of whether it is a large or small amount; it is all impermissible. Rather, it is misguidance which leads to polytheism and (further) innovation.

[219] Whether it is with plaster, cement, tile, or anything of the such; it is all impermissible.

[220] Whether it is a sculpture, an illustration, a photograph, or anything other than that from depicting the image of a thing which possesses a soul; because these images are an invitation to polytheism and corruption.

location where the people gather) as many of the grave worshippers have begun to do, making specific time periods for the (inhabitants of the graves) who they believe (to have certain unique qualities making them deserving of worship).'

(At these times) they gather at their gravesites, performing for them various rituals, devoting themselves to them, as is known by everyone (to be) from the actions of these forsaken people, those who left off worshipping Allâh, The One who created them and provided for them, then He is The One who causes them to die, and then He gives them life (a second time). Instead they worshipped a (mere) slave from the slaves of Allâh, who has become bones beneath the soil, not able to benefit himself (in any way) and neither is he able to repel from himself any harm. As the Messenger of Allâh (ﷺ) said at the command of His Lord:

﴿قُل لَّآ أَمۡلِكُ لِنَفۡسِي نَفۡعًا وَلَا ضَرًّا﴾

"Say (O Muhammad ﷺ): 'I possess no power of benefit or hurt to myself...'" [Al-A'râf: 188]

So notice how the leader of mankind, the best of Allâh's creation (Muhammad ﷺ), said at the command of his Lord, that he does not possess any power to benefit or harm himself. Likewise he (ﷺ) said, in that which has been authentically reported from him, **"O Fâtimah, the daughter of Muhammad, I can avail you nothing against Allâh."**

So if this is the statement of Allâh's Messenger (ﷺ) about himself and his closest relatives—the most beloved of people to him—then what do you think about all the other deceased who were neither infallible Prophets nor were they Messengers (whom Allâh had sent). Rather, the most that could be said about (one of) them is that he was a (random) individual from the Ummah of Muhammad (ﷺ), a person from the Religion of al-Islâm. He is incapable; *so* weak that he does not possess the power to bring about any benefit or repel from himself any harm. And why would this individual not be incapable, when the Prophet (ﷺ) (*himself*) did not possess such power?! He (ﷺ) informed his

Ummah of this, and His Lord mentioned this about him (ﷺ), and (*even*) commanded His Messenger (ﷺ) to tell the people that he (ﷺ) did not possess (the power) to benefit or harm himself, and that he can not avail his closest relatives against Allâh.'

How astonishing! How can a person who has the smallest amount of knowledge, or the slightest level of understanding, desire that a (random) individual from the Ummah of Muhammad (ﷺ) bring to him benefit or repel from him harm, (the Ummah of the one who) said this statement about himself, while the situation is that this (deceased person) is a follower of (the Prophet Muhammad ﷺ), one who follows his (ﷺ) legislation!'

May Allâh guide you. (I ask:) have your ears heard of an intellect more greatly misguided than this misguidance which the grave worshippers fell into?!" [End Quote: Sharh as-Sudûr bi Tahrîm raf' al-Qubûr (pg. 75-76) included in the Collection of at-Tawhîd: Printed by The Ministry of Culture and Information of San'â, Yemen]

﴿ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ﴿١٥٦﴾ ﴾

"Truly! To Allâh we belong and truly, to Him we shall return." [Al-Baqarah: 156]

تحريم الصلاة إلى القبور

The Impermissibility of Praying Toward Graves

Abû Marthad al-Ghanawî (Kannâz bin Husayn) reported that Allâh's Messenger (ﷺ) said: **"Do not pray toward graves and do not sit on them."** [Collected by Muslim hadîth no. (972)]

I (the author) mention: This text is explicit (in establishing) the impermissibility of praying toward graves[221] and (or) taking them as places to sit, as it is (mentioned) in the juristic principle: (The Prophetic) Prohibition, (in its) origin, denotes unlawfulness, unless there is an augmentative (text indicating otherwise)."

And there is nothing here that would indicate otherwise. So (these) men, who oppose the commands of Allâh's Messenger (ﷺ), should fear Allâh and remember (His) statement:

﴿ فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ ﴾

[221] Because that is an invitation to polytheism, which the pagan Arabs were upon. Rather, that which is found with some of those who ascribe to al-Islâm, from amongst the Sûfiyyah, the Râfidhah, and the Shî'ah is considered a more severe form of polytheism. For indeed, at the descending of every adversity, they have forgotten Allâh—The One free from all imperfections—and instead they have sought shelter in praying and supplicating to these graves. As for the ruling of (such a) prayer: then it is invalid, based on the most correct view... and this applies to the one who does not seek to draw near to the inhabitant of the grave. But if he intends to draw near to the buried, or other than him from the creation, then his Islâm has become nullified, and he has apostated after having believed. Allâh's refuge is sought.

"And let those who oppose the Messenger's (Muhammad ﷺ) commandment (i.e., his Sunnah—legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them." [An-Nûr: 63]

حكم الزيارات السنوية المحددة لبعض القبور

The Ruling on Specified Annual Visits to Certain Gravesites

Question: Does the (Islamic) Legislation approve of making specified annual visits to certain gravesites, in which dancing, free-mixing (amongst the genders), and other types of evil occur?

With Allâh is all success. **The Response:** Without a doubt, the (Islamic) Legislation does *not* approve of making annual visits to specified gravesites, in which dancing, free-mixing (amongst the genders), and other types of evil occur. Rather this is from the newly invented matters in the religion, the evil practices which Allâh has not sent down any proof (to substantiate). It is obligatory upon those in authority and the scholars—may Allâh make us all firm upon the truth and grant us success—to change the likes of this horrible evil act, which calls to demolishing the Islamic Creed from the hearts of (the Muslim) men and women. (It calls to) the regression of Islamic morals and values. The proofs warning from innovation have preceded. (And that which is mentioned in the question is no doubt innovation) due to the fact that they specified a time, a place, and a grave, without legislative evidence (to support this practice).

Perhaps some evil and polytheistic practices may be added to (these innovations)[222] and Allâh's refuge is sought. Then know—

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[222] And this is what takes place most of the time. Rather, if you were to see the millions of people who are considered Muslims, as they gather at the grave of as-Sayyida Zaynab, Badawi, Ibn 'Alwân, the grave of Hûd or the grave of al-Husayn bin 'Alî, if you were to witness this and other annual cemeterial gatherings like it, you would be stricken with dismay, and you would fear destruction for the Ummah due to these people who have openly committed idolatry and polytheism exceeding the pagans who =

may Allâh grant us all success—**that Cemeterial Visitation is of three types:**

1. **Legislated Visitation**
2. **Innovated Visitation**
3. **Polytheistic Visitation**

1. **Legislated Visitation:** Visitation which al-Islâm has legislated. (The following two conditions must be fulfilled):
   a. **Not to set out on a (devotional) journey to (these gravesites).** Abû Sa'îd al-Khudrî (ﷺ) reported that the Messenger of Allâh (ﷺ) said: **"Do not set out on a (devotional) journey to any Masâjid except three: this Masjid of mine (i.e., al-Masjid an-Nabawî), al-Masjid al-Harâm, and al-Masjid al-Aqsâ."** [Collected by al-Bukhârî, hadith no. (1139), with the wording **"A devotional journey is not made..."** Likewise, Muslim collected this narration in "Al-Hajj" (2/976) hadîth no. (415); this is his wording. This narration is also collected by al-Bukhârî hadîth no. (1132) and Muslim hadîth no. (1397), on the authority of Abû Hurayrah (ﷺ) with the wording of negation.]
   b. **The visitor should not say "hujrâ."** Buraydah (ﷺ) reported that the Messenger of Allâh (ﷺ) said: **"I forbade you from visiting graves, but you may now visit them."** [Collected by Muslim hadîth no. (977) and an-Nasâ'î in "al-Janâ'iz" section: (100) (4/89) with the wording: **"I forbade you from visiting graves. But (now) whoever wants to visit them, let him visit without saying 'hujrâ'."** Its chain is authentic.]

As for the Prophet's statement [**and do not say "hujrâ"**] this refers to evil speech. [If you so will, review An-Nihâyah by Ibn al-Athîr (5/245).]

I (the author) mention: Notice—may Allâh have mercy on you—how the Messenger (ﷺ) forbade us from evil sinful speech and falsehood while visiting graves. And which speech is more atrocious and false than to invoke the dead, seeking their help

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came before them. There is no might and no power except with Allâh.

instead of Allâh?! By Allâh, this is the utmost extent of atrocity and falsehood. However, the affair is as Allâh said:

﴿ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾ ﴾

"...but most of men know not." [Al-A'râf: 187; Yûsuf: 21, 68, 40; An-Nahl: 38; Ar-Rûm: 30, 6; Saba': 36; Ghâfir: 57; Al-Jâthiyah: 26]

﴿ وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾ ﴾

"And most of them believe not in Allâh except that they attribute partners unto Him" [Yûsuf: 106]

2. **Innovated Visitation:** That which is missing a condition from the previous (two conditions), not to mention more.
3. **Polytheistic Visitation:** The visitation in which the visitor perpetrates polytheism, such as supplicating to other than Allâh, slaughtering and vowing (for the inhabitants of the graves), or seeking help and refuge with them, etc.[223]

[223] An example of this is visiting the grave of (Karl) Marx and Lenin, in veneration of them, or (visiting) the corpse of Pharaoh, honoring it, this *dead body* which is revered by its curator. We seek refuge in Allâh from being forsaken.

حكم من جعل المقابر طرقا و ملاعب و مواقف للسيارات

The Ruling on Making Graveyards into Roads, Playgrounds, and Car lots[224]

Question: Is it permissible to make graveyards into roads, car lots, to build stores over them, and other than that from the various types of degradation?

The Response: Allâh is The One who grants success to reach the truth—Indeed transgression and oppression is impermissible whether it is perpetrated against the living or the dead. Rather, the impermissibility (of transgressing) against the deceased is even more severe, based on the noble prophetic narration on the authority of Abû Hurayrah (ﷺ) who reported that the Messenger of Allâh (ﷺ) said: **"It would be better for one of you to sit on live coal causing his garments to burn, eventually reaching his flesh, then to sit on a grave."** [Collected by Muslim hadîth no. (971)]

I (the author) mention: So based on this, it is not permissible for a Muslim who believes in Allâh and the Last Day to harm his Muslim brother, whether he is alive or dead. And it is upon the governing body to prevent the oppressors who take the graves as roads, shopping centers, and meeting places, sitting and leaning upon (the graves). It is binding upon the scholars to clarify the truth which is against (these individuals).

Allâh is the One who grants success.

[224] The author mentions this section in this book of at-Tawhîd after mentioning the polytheism which occurs at the graves, as a refutation of those who do not give the Muslim gravesites the necessary respect and sanctity. And the truth is a middle course between the extremism of the grave worshippers and the negligence of the neglectful who disregard the rights of the dead.

تحريم أذية المسلمين

The Impermissibility of Harming the Muslims[225]

Al-Imâm at-Tirmidhî reported in his (Collection of Prophetic Narrations) (4/331) No. (2032):

Yahya bin Aktham reported to us along with al-Jârûd bin Mu'âdh, saying: al-Fadl bin Mûsâ reported to us, al-Husayn bin Wâqid reported to us on the authority of Awfâ bin Dalham (who reported) on the authority of Nâfi' (who reported) on the authority of ('Abdullah) bin 'Umar, that he said: the Messenger of Allâh (ﷺ) ascended the minbar and called out with a loud voice, saying: **"O group (of people) who have indeed submitted with their tongues, (although) complete faith has not yet reached their heart: 'Do not harm the Muslims, nor degrade them, or search for their faults. For indeed whosoever pursues his brother's faults, Allâh will go after *his* faults. And whosoever Allâh goes**

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[225] The author presented this section in this book of at-Tawhîd. What is the connection (between this chapter and the topic of at-Tawhîd)? It is said that the author presented this chapter because harming the Muslims weakens the faith and at-Tawhîd. It can also be said (that he presented this section clarifying) that warning against polytheism and innovation is *not* considered harming the Muslims. (This is) especially relevant due to the fact that the author mentioned, by name, specific groups and individuals. Rather, (warning against polytheism and innovation) is *actually* sincere advice to the Muslims because it is safety for the Muslims' creed and worship. It is also said that (in reality) those individuals who gave life to these widespread polytheistic and innovated affairs are the ones who truly harm the Muslims, leading themselves and many others astray. Finally, it can also be said that making the gravesites into roads, (playgrounds, parking lots, etc.) is considered a form of harming the Muslims, as it has been previously mentioned and Allâh knows best.

after their faults, Allâh will surely expose them, even if they be in the belly of their own homes."

The Men of the Chain:

Yahyâ bin Aktham: He is the knowledgeable jurist, the judge. In At-Taqrîb (it mentions about him): **"Truthful, and there is some (scholarly) speech about him."** See: At-Tahdhîb (11/179). However, here he is paired with al-Jârûd, and al-Jârûd bin Mu'âdh has been declared reliable (or authoritative) by an-Nasâ'î as mentioned in At-Tahdhîb (2/53).

Al-Fadl bin Mûsâ: He has been declared reliable by more than one (scholar). See: At-Tahdhîb (7/286).

Al-Husayn bin Wâqid: Judge of (the Persian City) Merv. He was declared reliable by Yahyâ bin Ma'în. Abû Zur'ah along with an-Nasâ'î said about him: **"there is no problem with him."** See: At-Tahdhîb (2/373).

Awfâ bin Dalham: He has been declared reliable by an-Nasâ'î. See: At-Tahdhîb (1/385).

Nâfi': He is the free-slave of 'Abdullâh bin 'Umar. It is mentioned in At-Taqrîb (about him): **"Authoritative, (reliable), firm, scholarly jurist."**

And **Ibn 'Umar:** He is 'Abdullâh, the Companion, son of the Companion.

So I (the author) mention: The hadith (is therefore) authentic. And all praise belongs to Allâh. In this narration is (that which establishes) the impermissibility of harming and defaming the Muslims (or) searching after their faults.

أقسام الدور و أقسام أهلها

The Various Abodes & Their People

(There are) three abodes:

1. Ad-Dunyâ[226]
2. Al-Barzakh[227]
3. Al-Âkhirah[228]

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[226] اَلدُّنْيَا Ad-Dunyâ (The World): The people's life after they are born. It was named Dunya from (the Arabic word) دُنُوّ "dunuww" meaning closeness, (nearness, and approaching) because of the closeness of (this world's) end. Or it was given the name Dunya from (the Arabic word) دَنَاءَة "danâ'ah" meaning inferiority, (wretchedness, lowness, baseness, and despicability) referring to the wretchedness of (this world's) state. Allâh—The Most High—said:

﴿ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ ﴿١٨٥﴾ ﴾

"The life of this world is only the enjoyment of deception (a deceiving thing)." [Âli 'Imrân: 185; Al-Hadid: 20]

This worldly life is an abode (where it is necessary to perform) righteous deeds, Islâmic Monotheism, and worship.

[227] اَلْبَرْزَخ Al-Barzakh (The Barrier): The people's life after their death, while in their graves. Allâh—The Most High—said:

﴿ وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾ ﴾

"...and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected." [Al-Mu'minûn: 100]

This verse is in the context of death.

[228] اَلآخِرَة Al-Âkhirah (The Last Abode)—from the Arabic word تَأْخَر "ta'akhara" which means to delay, be postponed, remain =

(In relation to these abodes), the people are of three categories, and each category divides into subcategories. They are as follows:

1. **The Believers,** and they are of two types.
2. **The Hypocrites,** and they are of two types.
3. **The Disbelievers,** and likewise they are of two types.

(Al-Îmân)

The Believers are of Two Types:

a. **As-Sâbiqûn** (The Foremost): They are the Muqarrabûn (The nearest to Allâh).
b. **Ashâb al-Yamîn** (Those on the Right): They are the Abrâr (The Righteous).[229]

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behind. It was named "The Last Abode" because it comes after the worldly life. It is the last of the three abodes; there are other things that have been said (in explaining the reason for it being called the Last Abode). Allâh—The Most High—said:

﴿ بَلْ تُؤْثِرُونَ الْحَيَوٰةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ﴿١٧﴾ ﴾

"Nay, you prefer the life of this world; although the Hereafter is better and more lasting." [Al-A'lâ: 16-17]

This abode is after the Resurrection. The last of that which will take place in it is (that people will) either (go to) Paradise or Hell, as Allâh—The Most High—said:

﴿ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴿٧﴾ ﴾

"When a party will be in Paradise and a party in the blazing Fire (Hell)." [Ash-Shûrâ: 7]

[229] Allâh—The Most High—said:

﴿ وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾ أُولَٰئِكَ الْمُقَرَّبُونَ ﴿١١﴾ ﴾

"And those foremost [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world

An-Nifâq (Hypocrisy)[230]

Hypocrisy is of two Types:

1. Creedal Hypocrisy
2. Active Hypocrisy

If you so will then say:

1. Major
2. Minor

And if you so will, then say:

1. (Hypocrisy) which removes a person from the religion
2. (Hypocrisy) which does not remove a person from the religion

If you so will, then say:

1. The Hypocrisy of Disbelief

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on the very first call to embrace al-Islâm,] will be foremost (in Paradise). These will be those nearest to Allâh."
[Al-Wâqi'ah: 10-11] to His statement:

﴿ وَأَصْحَٰبُ ٱلْيَمِينِ مَآ أَصْحَٰبُ ٱلْيَمِينِ ﴿٢٧﴾ ﴾

"And those on the Right Hand—Who will be those on the Right Hand?" [Al-Wâqi'ah: 27]

Another categorization (of the believers): The Sâbiqûn (those who are foremost in good deeds), the Muqtasidûn (those who follow a middle course), and (then there are) those who wrong their own selves as is indicated by Sûrah Fâtir verse (32).

[230] Sufficient (details about) hypocrisy have preceded.
The hypocrites are of two types:
a. Creedal Hypocrites
b. Active Hypocrites

The Creedal Hypocrites are of two types:

1. Those who call to their hypocrisy
2. Those who do not call

2. Active Hypocrisy
[See: adh-Dhahabī's As-Siyar (11/363).]

As for Creedal Hypocrisy: It is Major Hypocrisy which removes a person from the religion; it is the Hypocrisy of Disbelief. (As for its meaning): it is that a person openly professes to be Muslim, while inwardly concealing disbelief.

As for Active Hypocrisy: It is Minor Hypocrisy which does not remove a person from the religion. (This type of hypocrisy) is of different subcategories. From them:

1. When he speaks he lies
2. When he promises, he breaks his promise
3. When he is entrusted he betrays
4. When a covenant is taken with him, he is disloyal and treacherous
5. When he disputes he is wicked
6. (It includes the one who) does not concern himself with partaking in a (legislated) battle.

The Hypocrites are of two types:

1. A pure hypocrite
2. A hypocrite who has a branch of hypocrisy

Al-Kufr[231]

Disbelief is of two types:

1. Major
2. Minor[232]

If you so will, then say:

1. (Disbelief) which removes a person from al-Islâm
2. (Disbelief) which does not remove a person from al-Islâm

As for Major Disbelief, it is that which removes a person from the fold of al-Islâm.

As for its categories, they are as follows—(the Disbelief of):

1. At-Takdhîb (Rejection)
2. Al-Juhûd (Negation)
3. Al-Inkâr (Denial)
4. Al-Istihzâ' & As-Sukhriyyah (Mockery and Sarcasm)
5. Al-Ibâ' & Al-Istikbâr (Refusal and Haughtiness)
6. Al-'Inâd (Stubbornness)
7. Al-Ilhâd (Atheism)
8. Ash-Shirk (Polytheism)

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[231] اَلْكُفْر Al-Kufr (Disbelief):

Linguistically: Concealment

Technical Usage: Negating something from the religion, such as the Message (of the Prophet ﷺ), the Prayer, (and other than that). Disbelief is the opposite of True Faith. This disbelief may be accompanied with rejection and hatred, which is the case the majority of the time. And the disbelief may *not* be accompanied with (rejection and hatred) such as the Disbelief of Abandonment and what is similar to it.

[232] Major Disbelief negates the *foundation* of faith and removes a person from the (fold of) the religion. (As for) Minor Disbelief, it negates the *completeness* of faith, and does not expel a person from the religion.

9. Ash-Shakk (Doubt)
10. Al-I'râd (Abandonment/Renunciation)
11. An-Nifâq (Hypocrisy)
12. Az-Zandaqah (Hidden Atheism/Heresy)
    [The Explanation of At-Tahawiyyah pg. (342)]
13. Allegiance to the enemies of al-Islâm
14. Apostasy
15. Astrology and Sorcery
16. Those who believe the astrologers and fortunetellers
17. Making permissible what Allâh has deemed impermissible[233,234]

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[233] **Translator's Note:** At the request of the annotator, Abû 'Abdillâh al-Masna'î—may Allâh, The Most High, preserve him—the forthcoming annotations about the various categories of Major Disbelief have been translated directly from his larger and more detailed explanation of Al-Qawl Al-Mufîd, entitled Ash-Sharh Al-Jadîd, published by Dâr 'Umar bin al-Khattâb (Egypt) in the year 1432 H/2011 CE in a 401 page volume.

[234] The scholars have differed about the various types of disbelief. (Some of the scholars) said there are four types, while others said five. Some said there are nine, while others mentioned even more than that.

As for the position held by Ibn al-Qayyim, (Muhammad) bin 'Abdul-Wahhâb, (Sâlih) al-Fawzân, and others, (they say) that Disbelief is five types. (**The Disbelief of**):

1. Rejection & Denial
2. Refusal & Haughtiness
3. Doubt
4. Abandonment
5. Hypocrisy

Some of (the scholars) added The Disbelief of Negation as well. So based on that, the following types of disbelief all return back to the (aforementioned categorization): =

(The Disbelief of):

- Ignorance
- Stubbornness
- Atheism
- Mockery & Sarcasm
- Polytheism
- Heresy
- Allegiance
- Magic & Sorcery
- Believing in the fortunetellers, etc.

We will define all of (the various types of disbelief), along with (mentioning) explanations for each one of them—if Allâh, The Most High, wills:

I. كُفْر اَلتَّكْذِيب Kufr at-Takdhîb (Rejective Disbelief): Ibn al-Qayyim—may Allâh, The Most High, have mercy on him—said: **"It is the belief that the Messengers are liars..."** [End Quote]

Therefore, rejection in this context stems from ignorance and perversion, not knowing the truthfulness of the Messengers—may the Salâh and the Salâm be upon each and every one of them. (However,) this is rare amongst the disbelievers. For certainly Allâh—The Most High—aided His Messengers with clear proofs elucidating their truthfulness.

If a person were to belie the Messengers after having knowledge of their truthfulness, then this would be considered Disbelief (of) Rejection, Refusal, and Stubbornness, with one's heart and tongue.

Sheikh al-Islâm (Ibn Taymiyyah)—may Allâh, The Most High, have mercy on him—said: **"Disbelief is by belying the Messenger (ﷺ), (deeming him to be a liar) in that which he informs about."** [End Quote] =

Whether he belied the Messenger (ﷺ), in all or some of what he came with, it is *all* disbelief. [Dar' at-Ta'ârud (1/242). Al-Madârij (1/346). At-Ta'rîfât Al-I'tiqâdiyyah pg. (277). At-Takfîr wa Dawâbituhu pg. (97)]

The proof for that which has proceeded is (the statement of Allâh—The Most High):

﴿ وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِٱلْحَقِّ لَمَّا جَآءَهُۥٓ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَٰفِرِينَ ﴿٦٨﴾ ﴾

"And who does more wrong than he who invents a lie against Allâh or denies the truth (Muhammad ﷺ and his doctrine of Islâmic Monotheism and this Qur'an), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allâh and in His Messenger Muhammad ﷺ)?" [Al-'Ankabût: 68]

2. كُفْر ٱلْجُحُود Kufur al-Juhûd (Negational Disbelief): Al-Baghawî—may Allâh, The Most High, have mercy on him—said: "It is to know Allâh with one's heart, while not acknowledging it with one's tongue." [At-Tafsîr (1/48)]

Even more comprehensive than (the aforementioned definition) is: "To know the truth with one's heart, while negating it with one's tongue and limbs." [Al-Mufid pg. (251)]

Allâh, The Most High, said about Pharaoh and his people:

﴿ وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ ﴾

"And they belied them (those âyât) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e., those (âyât) are from Allâh, and Mûsâ is the Messenger of Allâh in truth, but they disliked to obey Mûsâ, and hated to believe in his Message of Monotheism]." [An-Naml: 14] =

Allâh—The Most High—said about the Jews:

﴿فَلَمَّا جَآءَهُم مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِۦ ۚ فَلَعْنَةُ ٱللَّهِ عَلَى ٱلْكَٰفِرِينَ ﴿٨٩﴾﴾

"Then when there came to them that which they had recognized, they disbelieved in it. So let the Curse of Allâh be on the disbelievers." [Al-Baqarah: 89]

Therefore, if the negation resembles the negation of Pharaoh, it is (considered) Absolute Negation; it is Atheistic Disbelief. If the negation resembles the negation of the Jews, in their negation of the Prophet Muhammad's Message, it is a restricted form of Negational Disbelief; it is the Disbelief of Refusal. Included in this (second type) is to negate something which has come in the Book (of Allâh) and the (Prophetic) Sunnah, after having knowledge of it. It is disbelief, such as negating the impermissibility of alcohol. [See: At-Ta'rîfât Al-I'tiqâdiyyah pg. (278), At-Takfîr wa Dawâbituhu pg. (98-99).]

3. كُفر ٱلإنكار Kufr al-Inkâr (Denial): As-Sam'ânî—may Allâh, The Most High, have mercy on him—said: **"So Kufr al-Inkâr is to not know or recognize Allâh at all."** [Tafsîr as-Sam'ânî (1/46), and similar has been reported from al-Baghawî (1/48) with the addition **"and disbelieved in him"**]

Ar-Râghib (al-Asbahânî)—may Allâh, The Most High, have mercy on him—said: **"The cause for the denial with the tongue is the denial within the heart."** [Al-Mufradât pg. (823)]

It is Disbelief of Rejection, the meaning of which has preceded. Ibn 'Âbidîn—may Allâh, The Most High, have mercy on him—called it: **"Kufr al-Jahl (Disbelief of Ignorance)."** He (also) said: **"Disbelief of Ignorance is to not know Allâh nor His Messenger, and to neither acknowledge him."** [Manhu dhil Jalâl fi Islâh 'Ilm al-Hâl pg. (146), At-Ta'rîfât pg. (277); At-Takfîr wa Dawâbithu pg. (96-97)] =

If an individual denies with his tongue, while knowing within his heart, it is Negational Disbelief.

Allâh—The Most High—said:

﴿ وَقَالُوا۟ مَا هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَآ إِلَّا ٱلدَّهْرُ ۚ ﴾

"And they say: 'There is nothing but our life of this world, we die and we live and nothing destroys us except *ad-Dahr* (the time)." [Al-Jâthiyah: 24]

It is to deny something firmly established in the Book (of Allâh) (or) the Prophetic Sunnah, after having knowledge of its authenticity; it is the Disbelief of the Heretics.

4. كُفْر ٱلِاسْتِهْزَاء و ٱلسُّخْرِيَة Kufr al-Istihzâ' wa as-Sukhriyyah (Mockery and Sarcasm): It is included within Disbelief of Hypocrisy; it is Disbelief of Apostasy. The proof (establishing this form of disbelief) is Allâh's statement—The Most High is He:

﴿ قُلْ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ۚ ﴾

"Say: 'Was it at Allâh and His âyât (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking? Make no excuse; you have disbelieved after you had believed." [At-Tawbah: 65]

[See: At-Ta'rifât Al-I'tiqâdiyyah pgs. (27-36) and the explanations of Kitâb at-Tawhîd, the section: "Whoever makes fun of anything in which Allâh is mentioned".]

5. كُفْر ٱلإِبَاء و ٱلِاسْتِكْبَار Kufr al-Ibâ' wa al-Istikbâr (Refusal and Haughtiness): Ibn al-Qayyim—may Allâh, The Most High, have mercy on him—said: "As for Disbelief of Refusal and Haughtiness, it is like the Disbelief of Iblîs. For certainly he did not negate Allâh's command, and he did not oppose it with =

denial, but rather he responded with Refusal and Haughtiness. It is the disbelief of the one who knows the Messenger (ﷺ), and that he indeed came (to Mankind) with truth (revealed to him) from Allâh. (But even with this) he did not submit, out of Refusal and Haughtiness. This is the case most of the time with the enemies of the Messengers—may the Salâh and the Salâm be upon them all. As Allâh—The Most High—narrated about Pharaoh and his people:

﴿ فَقَالُوٓاْ أَنُؤۡمِنُ لِبَشَرَيۡنِ مِثۡلِنَا وَقَوۡمُهُمَا لَنَا عَٰبِدُونَ ﴿٤٧﴾ ﴾

"They said: 'Shall we believe in two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like).'"
[Al-Mu'minûn: 47, Al-Madârij (346/1)]

The disbelief of the majority of the Jews and the polytheists is of this type; it is the disbelief of Abû Tâlib. He knew the truth, and out of arrogance, did not follow it. Likewise, it is Disbelief of Stubbornness. The proofs for this are the statements of Allâh—The Most High:

﴿ فَلَمَّا جَآءَهُم مَّا عَرَفُواْ كَفَرُواْ بِهِۦۚ ﴾

"...then when there came to them that which they had recognized, they disbelieved in it." [Al-Baqarah: 89]

﴿ وَجَحَدُواْ بِهَا وَٱسۡتَيۡقَنَتۡهَآ أَنفُسُهُمۡ ظُلۡمٗا وَعُلُوّٗاۚ ﴾

"And they belied them (those âyât) wrongfully and arrogantly, though their ownselves were convinced thereof." [An-Naml: 14]

﴿ وَإِذۡ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ لِأٓدَمَ فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ أَبَىٰ وَٱسۡتَكۡبَرَ وَكَانَ مِنَ ٱلۡكَٰفِرِينَ ﴿٣٤﴾ ﴾

"And (remember) when We said to the Angels: 'Prostrate yourselves before Âdam.' And they prostrated except =

Iblîs (Satan), he refused and was proud and was one of the disbelievers," [Al-Baqarah: 34] and the proofs are many.

Along with this type of disbelief, there may also be hostility, as is the case most of the time. While at the same time, there may not be hostility, which was the case with Abû Tâlib.

6. كُفْر ٱلعِنَاد Kufr al-'Inâd (Stubbornness): Abû al-Muthaffar as-Sam'ânî—may Allâh, The Most High, have mercy on him—said: "The Disbelief of Stubbornness is to know Allâh with one's heart and to acknowledge (the truth) with one's tongue, while not being devoted to (al-Islâm) and not taking it as a religion, which was the disbelief of Abû Tâlib. For certainly he knew Allâh and His Messenger with his heart and (even) acknowledged it with his tongue..." [End Quote]

But he was not considered a true believer. [Tafsîr as-Sam'ânî (1/46); similar has been reported from al-Baghawî (1/64).]

Ibn al-Athîr mentioned similar, with the following addition: "Due to envy and transgression, he does not take it as a religion like the disbelief of Abû Jahl and those similar to him."
[An-Nihâyah pg. (806)]

Ibn al-Qayyim—may Allâh, The Most High, have mercy on him—said: "...and the second fundamental principle is that the punishment becomes eligible for two reasons. The First: Turning away from the proof, not wanting it, not acting upon it, nor its requirements. The Second: Having stubbornness towards it after the (proof) has been established, not desiring it, nor that which it obligates." So the first is Disbelief of Renunciation, and the second is Disbelief of Stubbornness." [Tarîq al-Hijratayn pg. (414); At-Ta'rîfât pg. (279); At-Takfîr wa Dawâbituhu pg. (99-100)] and it holds the same meaning as Disbelief of Refusal and Haughtiness.
The proof is the (Allâh's) statement—The Most High:

﴿ كَلَّآ ۖ إِنَّهُۥ كَانَ لِـَٔايَٰتِنَا عَنِيدًا ﴿١٦﴾ سَأُرْهِقُهُۥ صَعُودًا ﴿١٧﴾ ﴾ =

"Nay! Verily, he has been stubborn and opposing Our âyât (proofs, evidences, verses, lessons, signs, revelations, etc.) I shall oblige him to (climb a slippery mountain in the Hell-Fire called as-Sa'ûd, or to) face a severe torment!" [Al-Muddathir: 16-17] to His Statement:

﴿ سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾ ﴾

"I will cast him into Hell-Fire" [Al-Muddathir: 26]

which was revealed about al-Walîd (bin al-Mughîrah) when he knew the truth, then arrogantly rejected it, out of fanaticism toward his people.

Allâh—The Most High—said:

﴿ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾ مَنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾ ٱلَّذِي جَعَلَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَأَلْقِيَاهُ فِي ٱلْعَذَابِ ٱلشَّدِيدِ ﴿٢٦﴾ ﴾

"(And it will be said): 'Both of you throw (Order from Allâh to the two angels) into Hell, every stubborn disbeliever (in the Oneness of Allâh, in His Messengers, etc.). Hinderer of good, transgressor, doubter, Who set up another ilâh (god) with Allâh, then (both of you) cast him in the severe torment.'" [Qâf: 24-26]

(Allâh—The Most High—said):

﴿ وَعَصَوْا۟ رُسُلَهُۥ وَٱتَّبَعُوٓا۟ أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾ ﴾

"...and they disobeyed His Messengers, and followed the command of every proud obstinate (oppressor of the truth, from their leaders)." [Hûd: 59]

7. كُفْر ٱلإِلْحَاد Kufr al-Ilhâd (Atheistic Disbelief):

Linguistically: Leaning (or bent), from which the word Lahd (an opening on the side of the grave for the deceased) is derived, because it is slanted inside the grave. Therefore, Atheistic Disbelief is to deviate from the True Religion, inclining toward =

the false religions. And perhaps this deviation maybe an absolute deviation away from religion in totality, thus denying the (existence of) The Creator—glory be to Him—such as the atheists, the Communists, Pharaoh, Namrûd, and those like them. This (second type) is the intended meaning of the author; it returns back to Negational Disbelief and Rejection. Therefore, if a person denies with his tongue, while knowing with his heart—as was the case with Pharaoh—then it is Negational Disbelief. If an individual lacks knowledge within his heart, and negates with his tongue, it is Disbelief of Rejection.

The proof (establishing) Atheistic Disbelief (is the statement of Allâh—The Most High):

﴿ أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ ﴾

"Have you not looked at him who disputed with Ibrâhîm about his Lord (Allâh)?"

to His Statement:

﴿ فَبُهِتَ ٱلَّذِى كَفَرَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٢٥٨﴾ ﴾

"So the disbeliever was utterly defeated. And Allâh guides not the people, who are *Ẓalimûn* (wrong-doers, etc.)." [Al-Baqarah: 258]

Allâh—The Most High—said about Pharaoh:

﴿ وَقَالَ فِرْعَوْنُ يَٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى ﴾

"Pharaoh said: 'O chiefs! I know not that you have an ilâh (a god) other than me.'" [Al-Qasas: 38]

He—The Most High—said:

﴿ وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ ﴾

"And they belied them (those âyât) wrongfully and arrogantly, though their ownselves were convinced thereof." [An-Naml: 14] =

Allâh—The Most High—said about the atheists:

﴿ وَمَا يُهْلِكُنَآ إِلَّا ٱلدَّهْرُ ﴾

"...and nothing destroys us except *ad-Dahr* (the time)."

to His Statement:

﴿ وَأَمَّا ٱلَّذِينَ كَفَرُوٓا۟ أَفَلَمْ تَكُنْ ءَايَـٰتِى تُتْلَىٰ عَلَيْكُمْ فَٱسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣١﴾ ﴾

"But as for those who disbelieved (it will be said to them): 'Were not Our Verses recited to you? But you were proud, and you were a people who were *Mujrimûn* (polytheists, disbelievers, sinners, criminals)." [Al-Jâthiyah: 24-31, At-Takfîr wa Dawâbituhu pg. (99), Kufr al-Juhûd]

8. كُفْر ٱلشِّرْك Kufr ash-Shirk (Polytheistic Disbelief): It is to set up rivals (or partners) with Allâh in that which is unique to Him (i.e., His Lordship, His right to be worshipped, His Names & Attributes, etc.). Details about polytheism have preceded.

Allâh—The Most High—said:

﴿ لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَـٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّـٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾ ﴾

"Surely, they have disbelieved who say: 'Allâh is the Messiah [Jesus], son of Mary.' But the Messiah [Jesus] said: 'O Children of Isrâ'îl! Worship Allâh, my Lord and your Lord.' Verily, whosoever sets up partners in worship with Allâh, then Allâh has forbidden Paradise for him, and the=

Fire will be his abode. And for the *Ẓalimûn* (polytheists and wrong-doers) there are no helpers." [Al-Mâ'idah: 72]

9. كُفْر الشَّك Kufr ash-Shakk (Disbelief of Doubt): Al-Layth—may Allâh, The Most High, have mercy on—said: "Doubt is the opposite of certainty." [Al-Azharî, Tahdhîb al-Lughah (2/1914)]

Ibn al-Qayyim—may Allâh, The Most High, have mercy on him—said: "As for Disbelief of Doubt, it (refers to the one) who does not have firm resolve (in affirming the Messenger's ﷺ) truthfulness, while not belying him. Rather (this type of disbelief refers to the one who) has doubt (or confusion) about (the Prophet's) affair."

Sheikh al-Islâm (Ibn Taymiyyah)—may Allâh, The Most High, have mercy on him—said: "The People of Hadîth and the Majority of the Jurists... and others beside them unanimously agree that whoever does not believe after the proof has been established upon him (by way of) the (Prophetic) Message, he is a disbeliever, irrespective of whether he is one who belies, doubts, abandons, shows arrogance, or other than that." [Al-Fatâwâ (20/86-87)]

Ar-Ruhaylî said: "The Disbelief of Doubt is by doubting a thing that is obligatory to believe in, even if it is not coupled with having doubt about the origin of the (Prophet's) Message (ﷺ). For this reason the scholars have declared at-takfîr on anyone who doubts concerning the rulings and information of the Book (of Allâh) and the (Prophetic) Sunnah." [At-Takfîr wa Dawâbituhu pg. (104)]

The proof which (establishes) Disbelief of Doubt is the statement of Allâh—The Most High:

﴿ وَدَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٌ لِّنَفْسِهِۦ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدًا

﴿٣٥﴾ وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّى لَأَجِدَنَّ خَيْرًا

مِنْهَا مُنقَلَبًا ﴿٣٦﴾ قَالَ لَهُۥ صَاحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ أَكَفَرْتَ بِٱلَّذِى خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّىٰكَ رَجُلًا ﴿٣٧﴾

"And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: 'I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him.' His companion said to him, during the talk with him: 'Do you disbelieve in Him Who created you out of dust (i.e., your father Âdam), then out of nutfah (mixed semen drops of male and female discharge), then fashioned you into a man?'" [Al-Kahf: 35-37]

He called him a disbeliever because of his doubt. The proofs (which establish this type of disbelief) are numerous. [See: Ad-Durar As-Saniyyah (2/71): 'Aqîdah at-Tawhîd pg. (101): At-Ta'rîfât pg. (278).]

10. كُفر ٱلإعْرَاض Kufr al-I'râd (Disbelief of Abandonment): Sheikh al-Islâm (Ibn Tamiyyah)—may Allâh, The Most High, have mercy on him—said: "The Simple Disbelief is to abandon (or turn away from) that with which the Messenger (ﷺ) came, not believing in it, even if one does not hold it to be false (or a lie)." [Al-Fatâwâ (10/766)]

He (also) said: "Al-Kufr is more general than rejection. (For indeed) everyone who belies the Messenger, is a disbeliever, but not every disbeliever belies the Messenger. Rather, whoever knows the Messenger's truthfulness, acknowledges him, and even with that he hates him and shows animosity toward him, (such a person) has abandoned emulation (of the Messenger) and (has not) taken him as an example." [At-Tis'înât pg. (166)]

Ibn al-Qayyim said: "(As for) Disbelief of Abandonment it is to turn away from Allâh and His Messenger (ﷺ) with ones hearing and heart, not confirming, nor belying, neither showing=

allegiance nor hostility, and not lending ear to anything he came with at all." [Al-Madârij (1/347)]

He (also) said in Miftâh Dâr as-Salâm (1/94): "Disbelief of Pure Abandonment is to not look into that with which the Messenger came, neither loving nor hating it." [End Quote]
[See: Al-Fawâ'id pg. (156); At-Ta'rîfât pg. (276); At-Takfîr wa Dawâbituhu pg. (103).]

The proof for Disbelief of Abandonment is (Allâh's) statement—The Most High:

﴿ وَٱلَّذِينَ كَفَرُوا۟ عَمَّآ أُنذِرُوا۟ مُعْرِضُونَ ﴿٣﴾ ﴾

"But those who disbelieve turn away from that whereof they are warned." [Al-Ahqâf: 3]

﴿ وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَـٰتِ رَبِّهِۦ ثُمَّ أَعْرَضَ عَنْهَآ ۚ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾ ﴾

"And who does more wrong than he who is reminded of the âyât (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the Mujrimûn (criminals, disbelievers, polytheists, sinners, etc.)." [As-Sajdah: 22; Ad-Durar As-Saniyyah (2/71); 'Aqîdah at-Tawhîd pgs. (60, 101)]

II. كُفْر ٱلنِّفَاق Kufr an-Nifâq (Hypocritical Disbelief): Ibn al-Qayyim—may Allâh, The Most High, have mercy on him—said: "It is to openly profess al-Îmân with one's tongue, while the heart (secretly) conceals rejection. This is the Major Hypocrisy, details of which are forthcoming—if Allâh, The Most High, wills."
[Al-Madârij (1/347)]

Al-Baghawî—may Allâh, The Most High, have mercy on him—said: "As for Hypocritical Disbelief, it is to affirm with the tongue, while not believing in the heart." [At-Tafsîr (1/38): =

At-Takfîr wa Dawâbituhu pg. (101); At-Ta'rîfât pg. (280-281); Tafsîr as-Sam'ânî (1/460)]

The proof (which establishes this type of disbelief) is (Allâh's) statement, The Most High:

﴿ ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾ ﴾

"That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not."
[Al-Munâfiqûn: 3]

and Allâh's statement:

﴿ إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾ ﴾

"Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them."
[An-Nisâ': 145]

and Allâh's statement:

﴿ وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ ﴿١﴾ ﴾

"Allâh bears witness that the hypocrites are liars indeed."
[Al-Munâfiqûn: 1]

12. كُفْر ٱلزَّنْدَقَة Kufr az-Zandaqah (Hidden Atheism & Heretical Disbelief): Sheikh al-Islâm (Ibn Taymiyyah)—may Allâh, The Most High, have mercy on him—said: "The word zindîq (heretic) is not found in the Prophet's Speech (ﷺ), nor is it found in the Qur'ân. It is a foreign word. The early generations and the Imâms have spoken about the repentance of the zindîq... The intended meaning (when they used this term) was the hypocrite, who openly professed al-Islâm and concealed disbelief; even if, with that, he prayed, observed the fast, etc. By consensus of the Muslims, the (verses) in the Qur'ân and (the narrations in) the Sunnah which mention the hypocrite apply to (the zindîq) as well." [Bugya al-Murtâd pg. (338)] =

He (also) said: "And from the people are those who say the zindîq is the negating denier; this person is referred to as a zindîq in the terminology of many of the people of rhetoric, as well as the general people, and those who report the speech of the people." [Al-Fatâwâ (7/471-472)]

Ibn Hajr—may Allâh, The Most High, have mercy on him—said: "This does not necessitate that the zindîq and the hypocrite are the same, rather every zindîq is a hypocrite and not the opposite." [Al-Fath (12/283), At-Ta'rîfât pg. (192-193)]

The zindîq most often refers to the one who apostates after embracing al-Islâm, while the hypocrite is more general than that. It is similar to Hypocritical Disbelief, except that heresy is after having al-Islâm, and hypocrisy is the same. Sometimes the hypocrisy may be from the very beginning, and one merely claims al-Islâm.

13. كُفْر اَلْمُوَالَاة لِأَعْدَاء اَلْإِسْلَام (Allegiance to the enemies of al-Islâm): It is to be pleased with them, preferring them over the Muslims, or standing with them against al-Islâm.

﴿ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥١﴾ ﴾

"And if any amongst you takes them as awliyâ', then surely he is one of them. Verily, Allâh guides not those people who are the Ẓâlimûn (polytheists and wrong-doers and unjust)." [Al-Mâ'idah: 51]

[See: 'Aqîdah at-Tawhîd pg. (60) and review the Explanation(s) of (Sheikh al-Islâm Muhammad bin 'Abdul-Wahhâb's) Nullifiers of al-Islâm.]

14. كُفْر اَلرِّدَّة Kufr ar-Riddah (Apostasy): It is the (open) renunciation of al-Islâm for explicit disbelief. As for heresy, a person does not *explicitly* express his disbelief. This is the difference between the two, but both of them are apostasy.

=

Allâh—The Most High—said:

﴿ وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِۦ فَيَمُتْ وَهُوَ كَافِرٌ فَأُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢١٧﴾ ﴾

"And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever." [Al-Baqarah: 217]

Apostasy can occur by way of speech, action, belief, or doubt. [See: At-Ta'rifât pg. (179); The tenth volume of ad-Durar as-Saniyyah; 'Aqîdah at-Tawhîd pg. (115-117).]

15. كُفر ٱلْمُنَجِّمِين و ٱلسَّحَرَة (Astrological or Sorcerous Disbelief): Details have preceded. The proof is (Allâh's) statement—The Most High:

﴿ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ ﴾

"But neither of these two (angels) taught anyone (such things) till they had said, 'We are only for trial, so disbelieve not (by learning this magic from us)."
[Al-Baqarah: 102]

So the magician does not reach (the point) where he is able to learn sorcery until he disbelieves, associates partners with Allâh, adopts atheism, and deems permissible that which is unlawful. The astrologer is the one who claims to have knowledge of the Unseen, by way of observing the stars. (Such a person is a disbeliever).

The proof is (Allâh's) Statement—The Most High:

﴿ قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ ﴾ =

As for Minor Disbelief, which does not remove a person from the religion, (likewise) it is of varying subcategories. From them:

1. Ingratitude of Allâh's Blessing[235]
2. Not establishing the rights of brotherhood[236]

"Say: 'None in the heavens and the earth knows the Unseen except Allâh." [An-Naml: 65]

16. كُفْر مَن يُصَدِّقُ المُنَجِّمِين و الكُهَّان (The Disbelief of those who Believe the Astrologers and Fortunetellers): Whoever believes them to have knowledge of the Unseen has indeed disbelieved, because he has belied the Qur'ân and associated partners with Allâh in His Names and Attributes. If he does not believe that, it is Minor Shirk.

17. كُفْر الاِسْتِحْلال Kufr al-Istihlâl (The Disbelief of Making Permissible what Allâh has Deemed Impermissible): It is to deem a thing permissible, whose unlawfulness has been decisively established in the Qur'an and the Sunnah, after having knowledge that it has in fact been deemed impermissible; there is an absolute consensus that this is disbelief.

[235] Allâh—The Most High—said:

﴿ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾ ﴾

"...and if you count the Blessings of Allâh, never will you be able to count them. Verily! Man is indeed an extreme wrong-doer, a disbeliever." [Ibrâhîm: 34]

Allâh—The Most High—said:

﴿ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ ﴾

"...but it (its people) denied the Favors of Allâh (with ungratefulness)." [An-Nahl: 112] =

3. Ingratitude toward one's spouse[237]
4. Defaming a person's lineage
5. Wailing over the deceased[238]
6. To shun or disincline toward one's father[239]
7. Ruling by other than what Allâh has revealed, as long as he does not deem it permissible[240]

Ash-Shirk (Polytheism)[241]

Polytheism is of two types:

1. Major
2. Minor

If you so will, then say:

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[236] Based on the narration: "Insulting a Muslim is wickedness and fighting him is kufr." [Collected by al-Bukhârî and Muslim on the authority of ('Abdullâh) bin Mas'ûd ﷺ]

[237] The proof is the narration of Abû Sa'îd (ﷺ) in which he reported that (the Messenger ﷺ) said to the women: "You are ungrateful to your husbands and you curse frequently." He (ﷺ) said this prohibiting them (from such behavior). [Collected by al-Bukhârî hadîth no. (304) and Muslim hadîth no. (80)]

[238] The proof is the prophetic narration: "There are two characteristics amongst the people which are equivalent to kufr: defaming the lineage and wailing over the deceased." [Collected by Muslim]

[239] The proof is the prophetic narration: "Do not turn away from (ascribing to your fathers). Whoever disinclines away from his father has indeed committed kufr." [Collected by Muslim on the authority of Abû Hurayrah (ﷺ)]

[240] Know—O dear reader—that there are many types of (Minor Disbelief) such as abandoning the prayer or the obligatory charity, the fleeing of a slave, declaring a Muslim to be a disbeliever (without the right), and other than that.

[241] Details about polytheism have preceded.

1. That which removes an individual from the religion
2. That which does not remove an individual from the religion

Creedal Polytheism: Major Polytheism, the polytheism which removes one from the fold of al-Islâm; it is Polytheism of Disbelief.

It is of (various) categories. From amongst them:
1. Polytheism in ar-Rubûbiyyah (Allâh's Lordship)
2. Polytheism in al-Ulûhiyyah (Worship)

As for Minor Polytheism, it does not remove a person from the fold of al-Islâm. (Likewise) it is of various categories. From them:
1. A small amount of ar-Riyâ' ("showing off")
2. Swearing by other than Allâh, without magnification
3. The statement: "I am indebted to Allâh and you," without having any type of unique belief about the one this is being said about.

Important Note: Active Polytheism, Hidden Polytheism, and Verbal Polytheism may be Major *or* Minor.

Al-Bid'ah (Innovation)[242]

Innovation is of two types:
1. Major
2. Minor

If you so will, then say:
1. Al-Mukaffirah (that which renders a person a disbeliever)
2. Al-Mufassiqah (that which renders a person a wicked evil doer)
   [Hadî as-Sârî by Ibn Hajr pg. (385)]

If you so will, then say:
1. That which removes an individual from the religion
2. That which does *not* remove an individual from the religion

[242] Details about innovation have preceded, along with details about (the obligation) of warning from all newly invented matters.

Major Innovation: That which renders a person a disbeliever, and it removes a person from the fold of al-Islâm. It causes its perpetrator to reach the level of disbelief.

As for Minor Innovation, it is that which renders a person a wicked evil doer, and it does not remove a person from the fold of al-Islâm. So (this form of innovation) does not bring its perpetrator to the level of disbelief.

The innovators are of two types:

1. Those who call to their innovation
2. Those who do not call

[Hâdî as-Sârî by Ibn Hajr pg. (385)]

الخاتمة

Conclusion

With this portion I will suffice.[243] It is Allâh Alone Whom I ask to make this work of mine, and all of my deeds, sincerely for His Honorable Face. (I ask Him) to unite the Muslims upon The Book and The Sunnah, to aid the truth and its people, and to give the Muslims (knowledge) and insight of the matters of their religion. May Allâh send much Salâh and Salâm upon His slave and Messenger, Muhammad, and upon his family and Companions. Glory be to Allâh and praise.

Glory be to You O Allâh; (it is You) Whom I praise. I testify that none deserves to be worshipped except You. I seek Your forgiveness and turn to You in repentance.

Ṣan'â, 23rd of Jumâdâ al-Ūlâ, 1406 H
Abû Ibrâhîm Muḥammad bin 'Abdul-Wahhâb bin 'Alî al-Waṣâbî al-'Abdalî

[243] And it is with this portion of this humble and summarized explanation that I (al-Masna'î) will suffice. I ask Allâh for sincerity, firmness, and a good end. I ask Him for a beneficial and good acceptance. (Verily) Allâh is He from whom aide is sought.

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About the author: Abû 'Abdillâh Muhammad bin Ahmad bin Ahmad al-Masna'î of al-'Anss - a district of the Dhamâr Governate - is from the students of ash-Sheikh Muqbil al-Wâdi'î, 'Abdur-Raqîb al-Ibbî, Tawfîq al-Ba'dânî, Muhammad bin 'Abdillâh al-Imâm, and many others. He currently teaches in Dâr al-Hadîth, Ma'bar, Yemen, and gives da'wah throughout the region. His writings include: Misbâh al-Arîb (A Study of the Narrators of at-Taqrîb), an Explanation of Ibn Abî Zamanîn's Sharh as-Sunnah, an Explanation of Ibn Abî Dawûd's al-Hâ'iyah, a verification of an-Nawawî's Explanation of Sahîh Muslim, and many other works in 'Aqîdah, Mustalah al-Hadîth, and Islâmic Jurisprudence.

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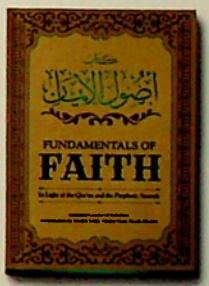

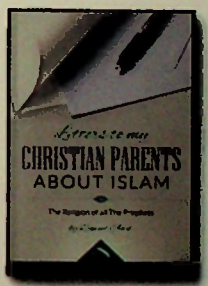

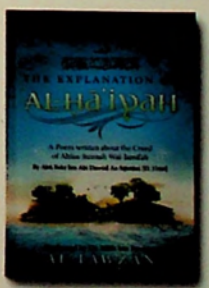

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